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THE

# OLD STONE CHURCH

## OCONEE COUNTY

### SOUTH CAROLINA

PUBLISHED BY

The Old Stone Church and Cemetery Association  
with the Cooperation of the Andrew Pickens  
and Cataeechee Chapters, D. A. R.

COLLECTED AND EDITED BY

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Clemson College, S. C.

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*“A people who forget the noble deeds of their remote ancestors will achieve nothing worthy to be remembered with pride by remote descendants.”*

#### ADDENDA AND ERRATA.

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Frontispiece for "captured" read "completed."

Page 17, after Sitton, H. P., add (Treas.)

Page 166, seventh line, for "March 8, 1839," read "March 8, 1810."

Page 206, for "Cary, J.," read "Cary, J. W."

Page 207, for "Hardin, Mary Payne," read "Hardin, Mary Massie."



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## FOREWORD

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Two years have elapsed since the writer began, at the request of "The Old Stone Church and Cemetery Association," collecting the material here presented. Every effort has been made by correspondence and through the secular and religious press to obtain original documents, sketches and information of any and all kinds bearing upon the history of the Old Stone Church, and of the illustrious sons and daughters of South Carolina who found their last resting place in the cemetery attached to the old church.

While fully realizing the incomplete and fragmentary nature of the material contained herein, the compiler feels that, in justice to those who have aided him in so many ways, as well as to the mere subscribers to this book, longer delay in publication would be unwarranted.

It is a matter of profound regret that no original records of the Old Stone Church could be found. The "Session Book," which was doubtless kept, must have been destroyed. An almost complete transcript is given of the first "Session Book" of the Hopewell congregation after its place of worship was transferred from Old Stone Church to a frame building in Pendleton village. This book contains the oldest records of the Hopewell congregation now extant, and gives us much interesting information about the earlier members of that congregation, who had worshipped at Old Stone Church, as well as of their descendants.

While no deed to the land on which the church and cemetery are located could be found, Major A. T. Broyles, of Anderson, S. C., by a careful and painstaking search through the records in the Court House at Anderson, has established beyond any doubt the fact that John Miller, the Printer, donated the land. This paper of Major Broyles on the donation of the land is one of the most interesting and important in the collection, and is especially valuable as a piece of

research work by one eminently qualified as a lawyer to investigate and sift the evidence.

The sketch of Rev. John Bailey Adger, D. D., written by his daughter for this book at the request of the writer, has been introduced because of Dr. Adger's great interest in the Old Stone Church, where he frequently held services during his long pastorate at Pendleton.

It would have been quite impossible for the writer, amidst the numerous duties incident to the life of a busy teacher, to have collected and prepared unaided even this meager account of Old Stone Church. It is, therefore, with pleasure that he acknowledges his indebtedness for much valuable assistance from the members of "The Old Stone Church and Cemetery Association," and from many others. Special mention should be made of Mrs. P. H. Mell for her valuable help both in work and suggestion; of Capt. W. A. Courtenay, of Newry, S. C., for permission to use the sketch of Andrew Pickens, and for the loan of the two cuts accompanying this sketch; of Miss Minnie Wannamaker, Stenographer to the President of Clemson College, S. C., and of Prof. J. V. Lewis, now of Rutgers College, N. J., both of whom gave freely of their time in helping to prepare the manuscript; of Mr. and Mrs. J. B. Whitten, of Anderson County, who reside within a stone's throw of the Old Stone Church Cemetery, and without whose invaluable help, no list of the dead in that cemetery, in any measure approaching completeness, could possibly have been prepared, as many of the graves are unmarked; of Mr. W. W. Klugh, of Clemson College, who kindly made the drawing of the plat of the church lot. Major A. T. Broyles, I had hoped thus publicly to thank for his invaluable contribution, but he passed over the river only a few months since. Finally, to my wife, but for whose help, advice and encouragement this work would never have reached even this unsatisfactory shape, I must accord grateful acknowledgment.

R. N. BRACKETT, Ph. D.,  
Assoc. Prof. Chemistry.

Clemson College, S. C., June 22, 1905.

## INTRODUCTION

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The Hopewell congregation was composed of some of South Carolina's most illustrious sons and daughters, many of whom, with other brave and noble citizens, found their last earthly resting place in the old cemetery. The material contained in this book has been collected for the two-fold purpose of preserving the history of the Old Stone Church and of stimulating the interest of South Carolinians, and possibly others, in the restoration and preservation of the church building, and in the improvement and perpetual care of the cemetery and grounds. It is hoped that the interest thus aroused will prompt many to contribute in a substantial way in aiding "The Old Stone Church and Cemetery Association" and the Andrew Pickens and the Cateechee Chapters of the Daughters of the American Revolution in the prosecution of this worthy work.

In view of the fact that the material for this book has been collected under the auspices of "The Old Stone Church and Cemetery Association," it would seem only mete and proper that some account be given of its origin, aims and work.

### THE OLD STONE CHURCH AND CEMETERY ASSOCIATION.

"It was in the summer of 1893 when Dr. O. M. Doyle, of Seneca, S. C., and Capt. J. Miles Pickens, of Pendleton, S. C., met at Calhoun, S. C. They were deplored the condition of the Old Stone Church and the cemetery there, where so many honored dead are buried. They decided to call a meeting of those persons interested in the old church and cemetery to take place in the early fall at the old church. Dr. Doyle had the notice published in the Oconee and Pickens County papers and Capt. Pickens in the papers at Anderson. S. C." This quotation from a letter to the writer by Capt.

J. Miles Pickens gives the first step in the organization of this Association. What follows has been taken from the minutes of the Association.

As a result of the call above referred to, a small number met at the Old Stone Church, August —, 1893. Dr. W. B. Cherry was elected Chairman and Rev. John T. McBryde, D. D., Secretary. There were present: Dr. O. M. Doyle, Capt. J. Miles Pickens, Messrs. J. E. Lebby, A. C. Stephens, John E. Lewis, Mesdames B. F. Sloan, J. W. Livingston, T. L. McBryde and Misses Eliza Pickens and Harriet Maxwell. "Short speeches were made by several urging the importance of forming some association for the preservation of the Old Stone Church, one of the landmarks in the history of this part of the State, and for keeping in order this city of the dead, where are buried some of the most honored and distinguished of South Carolina's many noble dead." After a very encouraging meeting there was appointed, with Rev. Dr. McBryde as Chairman, a Committee consisting of Dr. O. M. Doyle, Capt. J. Miles Pickens and Mrs. J. W. Livingston, to further consider the work and when ready report at a meeting to be called by Chairman Cherry at Pendleton, S. C.

At the call of the Chairman (Dr. Cherry), a meeting of those interested in the preservation of the Old Stone Church and Cemetery was held in the historic Farmer's Hall at Pendleton, S. C., October 23, 1893. There were present: Rev. Dr. McBryde, who acted as Chairman, Dr. O. M. Doyle, Major S. P. Dendy, Mrs. J. W. Livingston, Miss Harriet Maxwell, Miss Eliza Pickens, Capt. J. Miles Pickens, Col. C. Randall and Messrs. A. C. Stephens and Geo. E. Taylor. Remarks were made as to the object of the meeting by the Chairman, as well as by Dr. Doyle, Major Dendy and Col. Randall. On motion of Mr. Doyle, Major Dendy was invited and consented to act with the Committee appointed at the previous meeting at the Old Stone Church. It was resolved, that the organization be called "The Old Stone Church and Cemetery Improvement Association." A num-

ber of resolutions were adopted, several of which were embodied in the Constitution given below:

*“Resolved* (by Dr. Doyle), That a sub-committee of three, including the Chairman, be appointed from the Committee of ten to formulate a Constitution and By-Laws, to report when the work is finished, and that Major Dendy be requested to act with them. Adopted.” This Committee consisted of Rev. Dr. McBryde, Chairman, Dr. O. M. Doyle and Major B. F. Sloan, Major S. P. Dendy acting with them.

*“Resolved* (by Mr. Geo. E. Taylor), That the Executive Committee be appointed from the three Counties interested, viz: Anderson, Oconee and Pickens. Adopted.” Mr. Geo. E. Taylor acted as Secretary of this meeting, which adjourned to meet at the call of the Chairman.

“The Old Stone Church and Cemetery Improvement Association” met at the call of the Chairman at Pendleton, S. C., December 4, 1893, probably in the Farmer’s Hall, though the minutes do not so state. The meeting was opened with prayer. The following persons were present: Drs. O. M. Doyle and T. J. Pickens, Messrs. J. E. Lebby, J. D. McElroy, B. F. Gantt, Samuel McCrary, and James Harrison, Mesdames B. F. Sloan, J. W. Livingston and M. L. Warren. In behalf of the Committee on Constitution and By-Laws, Dr. Doyle submitted a Constitution and By-Laws, which were adopted. An election of officers resulted as follows: President, Dr. W. B. Cherry; 1st Vice-President, Dr. O. M. Doyle; 2d Vice-President, Capt. J. Miles Pickens; Secretary-Treasurer, Rev. J. T. McBryde, D. D. Several resolutions were adopted and the members paying dues were recorded. Rev. Dr. McBryde acted as Secretary of the meeting.

In a letter dated at Seneca, S. C., January 3, 1894, President Cherry requested Secretary McBryde to notify the following gentlemen of their appointment on the Executive Committee: B. F. Sloan, Seneca, S. C.; Aaron Boggs, Oconee County, S. C.; H. P. Sitton, Pendleton, S. C.; J. D.

McElroy, Anderson County, S. C.; Dr. J. H. Maxwell, Greenville, S. C.

The first annual meeting of "The Old Stone Church and Cemetery Association" (the name adopted in the Constitution), was held at the Old Stone Church, October 11, 1894, at the call of the President. The meeting was opened with prayer by Rev. Dr. D. E. Frierson, of Anderson, S. C. President Cherry delivered an address urging the necessity of continuing the Association and carrying out its aims. Rev. Dr. Frierson delivered an able address, after which an election of officers being in order, all the old officers were re-elected. The Executive Committee made a report, which was received as information. Among the resolutions adopted were the following: "That the Executive Committee be instructed to study the grounds and suggest a plan for improvement and an estimate of the cost of the same to the Association." "That, in the absence of Rev. Dr. McBryde, Secretary-Treasurer, Major B. F. Sloan be authorized to act for him, and for that purpose he is authorized to get possession of the records of the Association." "That the thanks of the Association be tendered Rev. Dr. Frierson for his able and scholarly address,\* and that a copy be requested for publication." The old Executive Committee was reappointed for next year.

There is no record in the minute book of an annual meeting in 1895.

The annual meeting for 1896 was held at the Old Stone Church, October 1. Rev. B. P. Reid, of Pendleton, S. C., opened the meeting with prayer and a sermon. Mr. Reid urged upon the Association the desirability of having a narrative of the Stone Church read or delivered each year. "It was resolved that the officers of the Association be required to engage some one each year, at least one month before the annual meeting, to deliver an address before the Association."

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\*This address is given in full in this book, see page 110.

An election of officers for the ensuing year resulted as follows: President, Dr. O. M. Doyle; 1st Vice-President, Maj. J. J. Lewis; 2d Vice-President, Capt. J. Miles Pickens; Secretary and Treasurer, Major B. F. Sloan.

*Resolved*, That the Executive Committee be instructed to consider the propriety of publishing a pamphlet for distribution, including a history of the Association, and Rev. Dr. Frierson's address in 1894, and that the President of the Association be made a member of the Committee for this purpose."

The report of the Executive Committee at this meeting contains the first reference to the question of building a fence around the cemetery. Attached to the records of this meeting is a circular letter, dated Seneca, S. C., October 3, 1896, written by President Doyle to eleven ladies, requesting them to aid in raising money to build a fence around the cemetery. President Doyle appointed the following Executive Committee for the year: Rev. B. P. Reid, Chairman, Messrs. Aaron Boggs, H. P. Sitton, Bonneau Harris and Capt. J. Miles Pickens.

The annual meeting for 1897 was called for August 21, at the Old Stone Church. The meeting was opened with prayer by Rev. B. P. Reid. Rev. W. E. Boggs, D. D., was present by invitation to address the Association, but owing to the small attendance caused by the inclemency of the weather, the address was postponed to an adjourned meeting, October 2.

The adjourned meeting, 1897, was held at Old Stone Church, October 2, and was opened with prayer by Rev. B. P. Reid. Rev. W. E. Boggs, D. D., delivered an able and learned address. "Rev. B. P. Reid made a short address *in re* the burial of Mrs. Matilda J. Miller, widow of John F. Miller, who was the son of Crosby Miller, who, with his brother, John Miller, gave the land on which the church was built. Rev. Mr. Reid also read a narrative of the early history of the Old Stone Church and of the people buried in the

cemetery." The old officers of the Association were re-elected for the ensuing year. "On motion, the first Friday in October was fixed as the day for the annual meeting each year in the future."

On motion of Rev. B. P. Reid, the President appointed a Committee of three, with the President as Chairman, to begin the erection of a fence of stone, or of stone and iron, around the cemetery.

The annual meeting of the Association for 1898 was held at the Old Stone Church, October 7. The meeting was called to order by Vice-President J. J. Lewis, and opened with prayer by Rev. B. P. Reid. Mr. Reid presented a plan for a fence to be built around the cemetery, with an estimate of the cost, and moved its adoption. After some discussion, Major B. F. Sloan moved as a substitute, which was adopted, that the President appoint a Committee of three or more to raise a subscription, adopt a plan of a fence and proceed to the erection of the same. Hon. J. E. Boggs, of Pickens, who had been invited to deliver the annual address, was prevented from being present. Rev. B. P. Reid read a short account of the foundation of the Old Stone Church and its early history. Major B. F. Sloan also read a few notes of the early history of the church, copied from the session book of the Hopewell Pendleton Presbyterian Church.

On motion, a Committee of three, consisting of Rev. B. P. Reid, Major B. F. Sloan and Capt. J. Miles Pickens, was appointed to draft suitable resolutions on the death of Dr. O. M. Doyle, the former President of the Association. The Committee appointed to build the fence consisted of Rev. B. P. Reid, Messrs. J. C. Stribling and O. R. Doyle. Major J. J. Lewis was elected President and the other officers re-elected for the ensuing year.

A call meeting of the Association was held at Old Stone Church, August 18, 1899, to consider the building of a fence around the cemetery. The Treasurer reported \$220 on hand from dues of the members and subscriptions. An agreement

was made to try and raise at least \$100 additional by the time for the annual meeting.

The regular annual meeting of the Association for 1899 was held at Old Stone Church, October 6, and was opened with prayer by Rev. B. P. Reid. There seems to have been no annual address. The fence question was discussed and plans laid to raise additional contributions. Officers for the ensuing year were elected as follows: President, Major J. J. Lewis; Vice-President, Mr. J. C. Stribling; Secretary and Treasurer, Mr. H. P. Sitton. The Executive Committee was reappointed.

There is no record in the minute book of a meeting in 1900.

The annual meeting of the Association for 1901 was held at Old Stone Church, October 4, with President J. J. Lewis in the chair. Dr. R. N. Brackett presented a set of resolutions, looking to the establishment of an endowment fund for the perpetual care of Old Stone Church and Cemetery. These resolutions were adopted, printed in the form given below and sent to all persons likely to be interested in the movement:

*"An Appeal for an Endowment Fund for the Perpetual Care of the Old Stone Church Cemetery.*

Resolutions adopted by the Old Stone Church Association—annual meeting, October 4, 1901. In consideration of the interest which we as patriotic citizens of South Carolina and as members of this Association have in the care and preservation of the historic memorials to the illustrious dead, who found their last resting place in the Old Stone Church Cemetery; and in view of our own interest in the proper care of these grounds, by reason of those dear to us through ties of blood or friendship whose remains repose here:

*Be it resolved, first.* That it is the sense of this Association that an endowment fund shall be raised to be known as THE OLD STONE CHURCH PERPETUAL ENDOWMENT FUND, and

that every effort be made to raise at least one thousand dollars for this purpose.

*Be it resolved, second,* That a Committee of six be appointed to draw up an appeal for this purpose, that they be authorized to have said appeal printed and distributed to all members of this Association; and, in view of the historic interest of this Cemetery, in order to afford an opportunity to the patriotic citizens of South Carolina of contributing to this cause, to send copies of this appeal to the chief daily papers of the State and to the religious papers also for publication.

*Be it resolved, third,* That this Committee be designated as Trustees of said endowment fund; that they be required to give bond to the amount of the fund; that they be required to invest said fund in government stock or other safe securities; that they be empowered to spend the interest in the care and improvement of the cemetery grounds, which shall always be kept clean and free of weeds and undergrowth, and as opportunity and means offer be improved by being carefully laid off into lots and walks and planted with trees, shrubbery, and grass.

*Be it resolved, fourth,* That these Trustees shall be self-perpetuating; that they shall make an annual report in writing to be filed with the Secretary of this Association, said report to contain a detailed statement of the administration of the endowment fund, stating the nature of the investments and giving an itemized account of the expenditure of the interest, accompanied by vouchers.

In accordance with these resolutions, the following Committee was appointed: Chairman, R. N. Brackett, Clemson College, S. C.; J. J. Lewis, Pickens, S. C.; Whitner Symmes, Greenville, S. C.; H. P. Sitton, Pendleton, S. C.; Dr. E. C. Doyle, Seneca, S. C.; J. C. Stribling, Pendleton, S. C.

As an Auxiliary Committee, or Advisory Committee, the following ladies were appointed: Mrs. B. Frank Sloan,

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Seneca, S. C.; Mrs. Chas. Davant, Pendleton, S. C.; Mrs. R. N. Brackett, Clemson College, S. C.

R. N. BRACKETT,  
Chairman Committee.

March 4, 1902.

Remittances should be sent to H. P. Sitton, Pendleton, S. C."

On motion of Major B. F. Sloan, the President appointed a Committee, consisting of Mr. H. P. Sitton, Drs. E. C. Doyle and R. N. Brackett, to confer with the officers or trustees of the Pendleton Presbyterian Church, and, if possible, obtain a title or a transfer of the Old Stone Church property to this Association and its successors, to be used by them entirely for the uses and purposes of a burial ground and religious services as this Association may deem proper. The Treasurer's annual report contains the statement that "the stone wall (around the cemetery) has been built as per contract, at a cost of \$3.80 per cubic yard, amounting to \$516.66." An election of officers for the ensuing year resulted as follows: President, Major J. J. Lewis; Secretary, Dr. R. N. Brackett; Treasurer, Mr. H. P. Sitton—the office of Secretary-Treasurer having been divided at this meeting.

The annual meeting of the Association for 1902 was held at Old Stone Church, October 25, and was called to order by Dr. R. N. Brackett, in the absence of the other officers. Capt. J. Miles Pickens acted as Secretary. There was no annual address, as Col. W. S. Pickens, of Anderson County, who had been invited was unavoidably absent. Dr. Brackett made a verbal report of the work of the Committee on Endowment Fund, appointed at the last annual meeting, with certain recommendations. This report gave briefly a statement in regard to the resolutions with reference to an endowment fund passed at the last annual meeting. Printed copies of the resolutions were distributed, and it was stated that these printed copies, together with a circular letter, had been

sent to forty or fifty persons, in order to arouse interest until an appeal could be prepared. It was also stated that the thanks of the Association were due President H. S. Hartzog, of Clemson College, S.C., for having printed the resolutions free of charge. It was recommended by Dr. Brackett: First, That members of the Association subscribe at once to the endowment fund in order to furnish a nucleus and act as a stimulus to others to contribute; second, That the appeal for an endowment fund take the form of a book containing all the interesting historical matter about the Old Stone Church and Cemetery. Typewritten copies of Rev. Dr. Frierson's annual address before the Association in 1894, and several other interesting items were exhibited by Dr. Brackett to illustrate the beginning that had been made in collecting material for a book such as has been suggested. Mrs. P. H. Mell suggested printing all the historical records of the church.

The following resolutions, offered by Mr. Samuel McCrary, were adopted:

*"Resolved, first,* That it is the sense of this Association that the historical records of the Old Stone Church, and other valuable historical matter in regard to the church, including: the donation of the land, copies of the deed or deeds, the survey of the land, cut showing form and area, an account of the origin and formation of the church, list of members, and of the dead buried in the cemetery, cuts of the church and cemetery, an account of the Old Stone Church and Cemetery Association, with a list of the members, and the most valuable addresses delivered before the Association—be collected, printed and sold, the proceeds to be used for the endowment fund."

*"Resolved, second,* That the Association subscribe a sufficient amount, if possible not to exceed \$100, to defray the expenses of publishing this material, each member or other person subscribing \$1.00 to a receive a copy without further cost."

*"Resolved, third, That all who desire to remain members of this Association are requested and expected to pay all dues at once, and that the dues thus collected, in excess of what is necessary to meet the present indebtedness of the Association, be used to defray the expenses of publishing the history of the Old Stone Church."*

The annual meeting of the Association for 1903 was held at Old Stone Church, October 10 and was called to order by President J. J. Lewis. The meeting was opened with prayer by Rev. W. S. Hamiter, of Seneca, S. C. Col. James A. Hoyt, of Greenville, S. C., delivered the annual address, his subject being: "Jefferson Davis, the Soldier, Statesman and Citizen." Dr. Brackett made a verbal report of progress in collecting material for the history of Old Stone Church. Dr. Brackett also reported having presented, with the approval of the President, a petition to the Pendleton Presbyterian Church for permission to this Association of erecting a care-taker's house on the property, and stated that, while the petition had been refused, the session of the Pendleton Church had expressed a willingness to discuss the matter further.

On motion of Capt. J. Miles Pickens, the President appointed a Committee of three, consisting of Dr. R. N. Brackett, Mr. Samuel McCrary and Capt. J. Miles Pickens, to confer with the Pendleton Church session in regard to the petition for permission to erect a care-taker's house on the Stone Church property, with the privilege of discussing the matter and adopting any good plan for the proper discharge of our obligations as an Association to care for the church and cemetery. The Secretary read the following resolution,\* adopted by the Pendleton Church Session, defining, at the request of the Association, its rights and obligations with reference to the Old Stone Church property:

\* This resolution, the outcome of the conference suggested by Major B. F. Sloan at the annual meeting, 1901, was read and adopted at the annual meeting, 1902, and should have appeared in the minutes of that meeting.

*Resolved*, That in consideration of the interest taken in Old Stone Church, grounds and cemetery by the 'Old Stone Church and Cemetery Association,' we transfer to said Association the care of said church, grounds and cemetery; with the power and privilege of disposing of lots in the cemetery for burial purposes, for such consideration as they see fit; renting the land suitable for cultivation, and selling such timber as in their judgment needs being removed for the protection of the forest, land and property: *Provided*, They must use all money received from such sources towards improving and keeping in order the said church, grounds and cemetery, we reserving the right to cancel all the above if they fail to carry out the obligations named in this resolution. Adopted at a meeting of the Session Pendleton Presbyterian Church, August 31, 1902.

"(Signed) H. P. SITTON, Clerk of Session."

A vote of thanks was tendered Col. James A. Hoyt by the Association for his scholarly and instructive address.

The annual meeting of the Association for 1904 was held at Old Stone Church, August 31, with President J. J. Lewis in the chair. The meeting was opened with prayer by Rev. Hugh McLees. Owing to the unavoidable absence of Hon. J. E. Boggs, of Pickens, who had been invited to address the Association, there was no annual address.

The Secretary reported progress in collecting material for the Old Stone Church History. The meeting was noteworthy on account of the presence of a number of members of the Andrew Pickens and Cateechee Chapters of the D. A. R., who held a meeting of their own after the adjournment of the Association, to consider plans for joining with this Association in restoring the Old Stone Church as a memorial to Generals Andrew Pickens and Robert Anderson. The old officers of the Association were re-elected for the ensuing year.

CONSTITUTION OF THE OLD STONE CHURCH AND CEMETERY  
ASSOCIATION.

ARTICLE I. This Society shall be designated and known as *The Old Stone Church and Cemetery Association.*

ARTICLE II. That the objects of this Association are the preservation and perpetuation of the Old Stone Church building and the improvement of the cemetery located there. Provided, that nothing shall be done knowingly in violation of the trust imposed on said property in the deed therefor.

ARTICLE III. That this Association being voluntary in its formation, all persons desiring to become members may do so by subscribing to the Constitution and By-Laws, and may continue their membership by paying the prescribed annual dues.

ARTICLE IV. That the annual dues for membership in said Association shall be the sum of one dollar, and the first annual dues shall be paid on joining the Association and ever after on or before the date of holding the annual meeting of the same.

ARTICLE V. That there shall be an annual meeting of said Association at the Old Stone Church building and grounds on the first Wednesday of August in each succeeding year, with power in the President or Executive Committee to fix the day and change the same as circumstances may require, at which time a sermon shall be preached or an address delivered by some one chosen and invited for that purpose by the President and Executive Committee or by the Executive Committee.

ARTICLE VI. That the income from annual dues and such donations, contributions and subscriptions as shall from time to time be received and collected by the Association shall be kept on deposit by the Treasurer in some responsible bank and reserved as a fund for the improvement and beautifying of the grounds of the Old Stone Church, as said Association shall direct.

ARTICLE VII. That the officers of this Association shall be a President, two Vice-Presidents, a Secretary and Treasurer, who shall be elected separately, by ballot, at each annual meeting of the Association, but in case of failure to elect as herein provided the incumbents shall hold and discharge all the duties incident to such offices until their successors shall be elected.

ARTICLE VIII. That there shall be an Executive Committee of five persons appointed by the President-elect after each annual election of officers for said Association, to be composed of members of the Association from Anderson, Greenville, Pickens and Oconee Counties, if practicable.

ARTICLE IX. That no part of this Constitution can be changed, altered or amended except by a two-thirds vote of the members present at an annual meeting, provided, that such meeting shall have present over one-half of the members of the Association. But the operation of any by-laws may be temporarily suspended by a majority vote of a quorum for business at any meeting.

#### BY-LAWS OF THE OLD STONE CHURCH AND CEMETERY ASSOCIATION.

SECTION 1. This Association shall convene annually as provided in the Constitution and at such other times as the President, with the concurrence of the Executive Committee, shall deem necessary and advisable, and the President shall at any time call a meeting upon the request in writing of *five* regular paying members of the Association, and the presence of *nine* members at any meeting shall constitute a quorum for business.

SECTION 2. It shall be the duty of the President to preside at all meetings when present, to decide all questions of order, to appoint all Committees not otherwise ordered and to assume and discharge such other functions as usually pertain to presiding officers of deliberative bodies.

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SECTION 3. It shall be the duty of the Vice-Presidents, in the absence of the President to preside over all the meetings in order of their priority of rank.

SECTION 4. It shall be the duty of the Secretary to keep a correct and permanent record of the proceedings of the meetings, to conduct the correspondence of the Association, make an annual report thereof and transmit the records to his successor when elected.

SECTION 5. It shall be the duty of the Treasurer to receive, collect and hold all funds accruing and belonging to said Association from annual dues and otherwise, and make an annual report thereof and to pay and turn over to his successor when elected all of said funds remaining in his hands.

SECTION 6. It shall be the duty of the President and Secretary to give at least one month's notice of the time and place of such annual meeting, by publication in such newspapers as they may think proper, without charge, if it can be so obtained.

SECTION 7. It shall be the duty of the Executive Committee in due time to make all the necessary arrangements at the Stone Church building and grounds for holding the annual or other meetings of the Association and award all contracts for and superintend all work and improvements that may be authorized and directed by the Association, the same to be paid for out of the funds of the Association by the Treasurer, upon the order of the Executive Committee, who shall make a report in writing to the Association at the annual meeting.

#### OLD STONE CHURCH AND CEMETERY ASSOCIATION.

*Members from 1893 to 1904.*

Boggs, Aaron.....	Calhoun, S. C.
Boggs, Mrs. Aaron.....	Calhoun, S. C.
Brackett, R. N. (Secty.) ..	Clemson College, S. C.
Brackett, Mrs. R. N.....	Clemson College, S. C.
Brown, Mrs. Fred.....	Anderson, S. C.

Burgess, Dr. J. H.	Seneca, S. C.
Carpenter, Mrs. J. L.	Greenville, S. C.
*Cherry, Dr. W. B.	
Cherry, Miss Mary George	Seneca, S. C.
Cochran, Mrs. J. W.	Calhoun, S. C.
Connelly, Mrs. E. L.	Atlanta, Ga.
Davant, Mrs. Dr. Chas.	Pendleton, S. C.
Davis, Mrs. John	Seneca, S. C.
Davis, Mrs. Matt	Seneca, S. C.
Davis, Mrs. T. S.	Toccoa, Ga.
Davis, Mrs. W. R.	Seneca, S. C.
Dendy, Mrs. S. P.	Walhalla, S. C.
*Dickson, Thomas	
Doyle, Dr. E. C.	Seneca, S. C.
Doyle, O. R.	Calhoun, S. C.
*Doyle, Dr. O. M.	
Doyle, W. R.	Seneca, S. C.
*DuPre, J. F. C.	
*Gantt, B. F.	
Gantt, Mrs. B. F.	Pendleton, S. C.
Goodman, J. S.	Clemson College, S. C.
Harris, Bonneau	Pendleton, S. C.
Harrison, James	
Hunter, Mrs. W. S.	Seneca, S. C.
Jones, Mrs. Clinton C.	Greenville, S. C.
Lebby, J. E.	
Lewis, J. J. (President)	Pickens, S. C.
Livingston, John	
Livingston, Mrs. C. K.	Seneca, S. C.
Mauldin, T. J.	Pickens, S. C.
Maxwell, Miss Harriett	Pendleton, S. C.
Mell, Mrs. P. H.	Clemson College, S. C.
Myers, Mrs. John	Seneca, S. C.
McBryde, Rev. J. T.	Soddy, Tenn.
McBryde, Miss Lucy N.	Montgomery, Ala.

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\* Deceased.

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McBryde, C. Randall.....	.....
McCravy, Samuel.....	Autun, S. C.
McElroy, J. D.....	.....
McElroy, T. J.....	.....
*Patterson, Andrew .....	.....
Phillips, L. G.....	.....
Pickens, Miss Eliza.....	Pendleton, S. C.
Pickens, J. Miles.....	Pendleton, S. C.
Pickens, Dr. T. J.....	Pendleton, S. C.
*Randall, Col C.....	.....
Reid, Rev. B. P.....	Reidville, S. C.
Reid, Mrs. M. J.....	Reidville, S. C.
Rochester, H. D.....	Greenville, S. C.
Rochester, Mrs. Cornelia.....	Greenville, S. C.
Simpson, John W.....	Pendleton, S. C.
Sitton, Miss E. C.....	Pendleton, S. C.
Sitton, H. P.....	Pendleton, S. C.
Sloan, B. F.....	Seneca, S. C.
Sloan, Mrs. B. F.....	Seneca, S. C.
Smythe, Mrs. A. T.....	Charleston, S. C.
Smythe, E. A.....	Pelzer, S. C.
Stephens, W. G.....	Pendleton, S. C.
Stephens, Mrs. Cy.....	Pendleton, S. C.
Stribling, J. C.....	Pendleton, S. C.
Stribling, Mrs. J. C.....	Pendleton, S. C.
Stribling, Mrs. J. W.....	Seneca, S. C.
Symmes, F. W.....	Greenville, S. C.
Whitten, Edward.....	.....
Whitten, J. B.....	Pendleton, S. C.
Woodside, Mrs. J. E.....	Greenville, S. C.

It is apparent from the Constitution and records of the Old Stone Church and Cemetery Association that, from its inception, the Association had in view the restoration and preservation of the Old Stone Church building and the improve-

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\* Deceased.

ment and perpetual care of the cemetery and grounds. While the Association has done nothing as yet toward restoring the church building nor in improving the grounds, it has, with the assistance of many kind friends, erected a substantial stone fence around the cemetery and considerably enlarged the burial ground in so doing. The Association has also kept the cemetery in fairly presentable condition by having it cleaned out about twice annually. Very much remains to be done, and it was, as has been said, partly with a hope of exciting the interest of South Carolinians in this worthy work that this book has been compiled, and it is also with the same expectation of eliciting the sympathies and financial aid of all patriotic South Carolinians, and others who have an interest in history, that the Andrew Pickens and Cateechee Chapters of the D. A. R. have joined with the Association in publishing this book, by pledging themselves for \$50 each to help defray the cost of publication. These two Chapters of the D. A. R. have for some time past been contemplating the erection of a monument to General Andrew Pickens, and his friend and associate, General Robert Anderson. They have now decided to let that monument take the form of a memorial chapel, restoring for that purpose the Old Stone Church, in the organization, building and furnishing of which both of these worthy men took an active part, if not, indeed, the initiative. In so doing the Daughters of the American Revolution have adopted, with his consent, a long-cherished plan of Capt. W. A. Courtenay, who has probably done as much as, if not more than, any man in South Carolina to preserve her history and to stimulate the interest of others in the preservation of her historic landmarks. It is the intention of the Daughters of the Revolution to place on the walls of the restored church memorial tablets to Generals Pickens and Anderson.

In view of the interest taken by the Daughters of the Revolution in the work of this Association and of the financial support they have given the Association in issuing this book,

it seems proper to give here a list of the officers and members of these two Chapters:

OFFICERS AND MEMBERS OF THE ANDREW PICKENS CHAPTER, D. A. R.

Mrs. P. H. Mell, Regent.....	Clemson College, S. C.
Mrs. Fanny Cherry Davis, Vice-Regent.....	Seneca, S. C.
Miss Mary Cherry, Secretary.....	Seneca, S. C.
Mrs. P. T. Brodie, Registrar.....	Clemson College, S. C.
Miss Mary Shelor, Historian.....	Retreat, S. C.
Mrs. R. N. Brackett, Treasurer.....	Clemson College, S. C.
Mrs. F. H. H. Calhoun.....	Clemson College, S. C.
Miss Lillian Caldwell.....	Seneca, S. C.
Mrs. Sue Lewis Carpenter.....	Seneca, S. C.
Mrs. Ludie M. Coleman.....	Atlanta, Ga.
Mrs. Ramsey Doyle.....	Calhoun, S. C.
Mrs. Fannie M. Duncan.....	Seneca, S. C.
Mrs. Nina Lewis Hunter.....	Seneca, S. C.
Mrs. T. W. Keitt.....	Clemson College, S. C.
Mrs. R. E. Lee.....	Clemson College, S. C.
Mrs. Clara Verner McCary.....	Seneca, S. C.
Mrs. W. M. Riggs.....	Clemson College, S. C.
Mrs. Winslow Sloan.....	Clemson College, S. C.

OFFICERS AND MEMBERS OF THE CATEECHEE CHAPTER,  
D. A. R.

Mrs. Wm. Laughlin, Regent.....	Anderson, S. C.
Miss Mary Russell, Vice-Regent.....	Anderson, S. C.
Mrs. A. P. Johnstone, Secretary.....	Anderson, S. C.
Mrs. O. L. Dean, Registrar.....	Anderson, S. C.
Mrs. S. Bleckley, Historian.....	Anderson, S. C.
Mrs. J. R. Vandiver, Treasurer.....	Anderson, S. C.
Mrs. Augustus Anderson.....	Abbeville, S. C.
Mrs. F. G. Brown.....	Anderson, S. C.
Mrs. J. D. Chapman.....	Anderson, S. C.

Mrs. Maxwell Crayton .....	Anderson, S. C.
Miss Emily Divver.....	Anderson, S. C.
Mrs. Epps.....	Cokesbury, S. C.
Mrs. A. C. Laughlin.....	Anderson, S. C.
Mrs. R. E. Ligon .....	Anderson, S. C.
Mrs. A. G. Means.....	Anderson, S. C.
Mrs. J. L. McGee.....	Anderson, S. C.
Mrs. Josephine Peoples.....	Anderson, S. C.
Mrs. J. P. Sullivan.....	Anderson, S. C.
Mrs. A. C. Strickland.....	Anderson, S. C.
Mrs. Bessie Taylor.....	Anderson, S. C.
Mrs. J. L. Tribble.....	Anderson, S. C.
Mrs. O. B. Van Wyke.....	Anderson, S. C.
Mrs. H. H. Watkins.....	Anderson, S. C.

DR. WILLIAM BACKLY CHERRY,

*First President of the Old Stone Church and Cemetery Association.*

BY HIS DAUGHTER, MRS. FANNIE CHERRY DAVIS.

William Backly Cherry, was born at Pendleton, S. C., November 22d, 1815; entered into rest December 24th, 1901. He was the son of Samuel Cherry and Susan Polk Reese and grand-son of Dr. Thomas Reese. He married at Pendleton, S. C., Sarah Miller Lewis, daughter of Col. J. Overton Lewis, with whom he lived happily for more than forty years. She was a woman of strong intellect and many fine traits of character, a true and faithful wife. Dr. Cherry was a dentist by profession, studied in Savannah and located in Athens, Ga. Love of old associations brought him back to Pendleton, where he practised for many years. His was a long and useful life, just and upright in all his dealings, truly a gentleman of the old school. His latter days were spent in Seneca, S. C.; "he possessed a keen observation, a wonderful memory, and his stories of the past were a rich

treat." An intimate friend once said, "His was a beautifully rounded life." As he grew in years he grew in grace. In his own language, he "was only waiting for the Master's call and ready at any moment for the summons." Though descended from strong Scotch-Irish ancestry, being a grandson of Dr. Thomas Reese, he was a devoted member of the Episcopal Church, but loved and honored the Presbyterian faith. He lies buried at St. Paul's Church, Pendleton, the place he loved so well, beside his beloved wife and daughter. Their memory is lovingly cherished by their children and grand-children.

DR. OLIVER M. DOYLE,

*Second President of the Old Stone Church and Cemetery Association.*

BY A LIFE-LONG FRIEND.

It is doubtful if any man of his day and generation impressed himself more, and in more ways, on his immediate country than the subject of this sketch. We hear much of self-made men. He was one essentially and emphatically. He was born January 31st, 1831, in what was then Pickens District, now Oconee County, and died October 6th, 1897. His youth and early manhood therefore were spent in the troublous times from 1850 to 1876, the first decade of which period was disturbed by the agitations over the slavery question and Secession. The next five years with the Civil War, and the remaining eleven with Reconstruction. As a boy he had the advantage of only that education which was obtainable in the ordinary, old field country schools of that day. His first knowledge of the world was obtained by going to Washington with Congressman James L. Orr as one of his Secretaries. While in Washington, through Col. Orr's influence, he was offered what was then regarded as quite a lucrative position as Clerk in one of the Departments. He

declined to accept it, not because he did not need the salary—he needed it badly, as he was very poor—but because his observation of men and things there led him to the conclusion that the life of a clerk with a good salary and only routine work to do was enervating and dwarfing. “Once a Clerk, always a Clerk.” He deliberately declined the place and made up his mind to study medicine, though he was fully aware that nothing short of a hard, desperate struggle for ways and means would enable him to reach his goal. The writer has frequently heard him say that this was the turning point in his life. He forewent the ease and pleasures of the life of the well paid clerk, and entered upon the struggle to master the profession he had chosen. By dint of hard work and the practice of the most rigid economy he was enabled to enter the University of Pennsylvania and was graduated in medicine from that institution in 1856, and immediately began the practice of his profession at his old home in Pickens District. He was among the first of the volunteers to enter the Confederate Army. He went in as Captain, but was soon afterwards made Surgeon of Jenkins’ Brigade, which position he held throughout the war. His duties and opportunities in this position were performed in such manner as to give him eminence in his profession, and soon afterwards, when the Atlanta and Charlotte Air Line Railroad was built, he became Surgeon of the road, which position he held up to the day of his death. His reputation as a physician and surgeon, especially the latter, became such that his practice extended over much of the territory of the States of both South Carolina and Georgia. His achievements in an industrial way and in civic matters were not less than as a Physician and Surgeon. His fine judgment and foresight enabled him, about the time of the building of the Air Line Railroad, now operated as a part of the immense Southern Railway, to make judicious investments in real estate both in South Carolina and Georgia, that brought him in handsome harvests in later life, and these, added to the fruits of the

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labors of his profession, made him financially, at the time of his death, one of our most substantial citizens. He was in no sense a politician, in the popular and low-meaning of that term, but early in life he became noted for his far-seeing, clear-headed sizing up of all questions pertaining to government matters and the good of his country, and for his outspoken, sturdy honesty in maintaining his opinions. And as a result of this reputation he was appointed, in 1868, a member of the Commission of five persons to select a site for the County seat and to erect a Court House and Jail for Oconee County, upon its creation by the Constitution of that year. The next year he was made a member of the Legislature and served two terms in that body. He was a member of the Constitutional Convention of 1895—again being selected to serve his country to assist in framing her fundamental laws, because of his foresight, honesty and broad-minded conservatism, and for having the courage of his convictions always. He devoted much of his time while in this Convention in the endeavor to get written into the Constitution two principles: the one to stop the practical confiscation of small estates by costs and fees in the process of being wound up; and the other, to provide for the elimination of the profit feature from the dispensary law. The one, the lawyers of the Convention succeeded in defeating, on the plea that the Constitution was not the place for such a provision; but the agitation then started has since resulted in legislation which has accomplished the purpose then recognized as good by all right-thinking men. The other was completely defeated—swept away by the commercial spirit which was then beginning to gain ground so rapidly. But who is now prepared to deny that if his idea had prevailed, most, if not all, of the scandals in government that have sprung from the dispensary system and its methods of enforcement would have been avoided? And that we would by now have truly had under the system the minimum of evils of the liquor traffic? As a member of the Presbyterian Church, Dr. Doyle's life was no

less distinguished than in other ways. He was an Elder of the Richland Church in his latter days, and attended the Presbyteries frequently, and was a devout Christian always. Only a few of his most intimate friends knew the extent of his private charities, his giving being always of that character which "Vaunteth not itself and is not puffed up."

## OLD STONE CHURCH PROPERTY.

## DONATION OF THE LAND FOR THE OLD STONE CHURCH.

ANDERSON C. H., S. C., January 14, 1903.

Mr. R. N. Brackett—Dear Sir: I have carefully examined the records in the different offices here for the purpose of ascertaining from them as much as I could in reference to the history of the "Old Stone Chuch," and I shall now endeavor to give you the results of my investigations. You will remember that in the latter part of my article about John Miller, the printer, I stated that he moved to Pendleton in 1785, and that in that year he obtained a grant for a tract of land on both sides of the Eighteen Mile Creek, said to contain 640 acres, and that he died at Pendleton in 1809; that he had a son John who assisted him in the publication of his paper, and that his son John also had a son named John. After the death of old John, the printer, his son John then became John Miller, Sr., because he was senior to his own son John, and he is so styled in the papers to which I shall refer, and which were executed by him *after* his father's death, and this fact must be remembered, in order to avoid the error of supposing that John Miller, Sr., means old John Miller, the printer.

I referred you to a granite slab in one corner of the building, at the rear, which shows when it was erected, and you wrote me that the date inscribed thereon was 1797. Then the church building was erected by the Hopewell congregation in the lifetime of old John Miller, the printer, and with his full knowledge and consent; and that they did so upon his promise that they should have a sufficient amount of land for their church building and a cemetery, is an *irresistible inference*. Without it the congregation never would have taken the action they did, and that this was well understood in the family will be shown by facts hereafter stated.

I was anxious to see the will of John Miller, the printer, because I thought it might contain some reference to this

condition of his affairs, as he himself had never made a deed to the congregation for the land on which they erected their church building. This will is dated the *16th of May, 1807*, two years before his death, and the only clause in it having any reference to the subject matter of inquiry is in these words: "I give and bequeath to my two sons, John Miller and Crosby Wilks Miller, my plantation on the Eighteen Mile Creek, to be equally divided between them, or as they may agree," and he appointed these two sons and his friend, Col. John B. Earle, the executors of his will.

In *Book O.*, p. 430, I found the record of an agreement between John and Crosby W. Miller for the partition of a tract of land containing 623 acres, which they allege that *John Miller, the father* of the said *John and Crosby W. Miller*, had devised to them by his will; said land lying on both sides of the Eighteen Mile Creek, and on which both of them then resided, each taking the share which fell to him in the division. This agreement is dated *September 23, 1819*.

Then again, in *Book S*, p. 320, I found the record of another agreement between John and Crosby W. Miller about the dividing line. This agreement is dated *17th August, 1826*. What the necessity was for any new agreement between them about the dividing line is not explained by this instrument, as it should have been. I shall give you the substance of it, as it throws light on some other matters. It contains the same recital as the foregoing agreement between them, viz: that *John Miller, father* of the said *John and Crosby Miller*, having by his will devised to them a tract of land containing by a resurvey 296 acres, adjoining land on which Crosby Miller now lives, on a branch of Eighteen Mile Creek, commonly known as Meeting House Branch, and on which tract the meeting house now stands. Sixteen and three-quarter acres *John and Crosby* have made a title to the congregation commonly known as the Hopewell congregation, for the purpose of a meeting house and burying ground, which

16 3-4 acres is on the side which by the dividing line falls to C. W. Miller, but for which he is allowed half the number of acres taken out of the whole tract. In this division Crosby took that part on which the meeting house stands, and adjoining the land on which he lived. This is all badly enough expressed, and I have been led to believe that these papers were never drawn up by a lawyer, if so he was certainly not a skillful one. There is no record of the deed of John and Crosby to the congregation, that I could find, and, therefore, the "meets and bounds" of the 16 3-4 acres cannot be given. But they recite in the above paper that they had made a deed to the congregation for the same, and that is all the evidence there is of the fact. Their deed to the congregation was *undoubtedly* made after the death of their father in 1809, because his will had no effect to vest this land in them till his death.

These papers plainly show that John and Crosby Miller were the sons of John Miller, the printer, and if these facts were summarized in their chronological order, I think the following statement contains the true history of the "Old Stone Church:" The tract of land on which their building stands was granted to John Miller, the printer, in 1785. In 1797 the Hopewell congregation, in the *lifetime* of John Miller, the printer, with his full knowledge and consent, erected their church building; and, as I have said, that they did so upon his assurance that they should have enough of the land for their building and a cemetery is an *inference irresistible*, otherwise the congregation would not have acted as they did. This *makes it manifest to me that John Miller, the printer, himself donated the land to the church.* By his will he gave the tract of land on which the church building and cemetery stood to his two sons, John and Crosby. From the erection of the church building in 1797 to the death of John Miller, the printer, in 1809, was a period of 12 years, during which time the church building and cemetery were standing there with the full knowledge and consent of John

Miller, the printer, and these two sons, John and Crosby W., in order to carry out the understanding between the congregation and their father, executed a title to the congregation for 16 3-4 acres, as they allege in their agreement for a partition of the same between themselves. This, I am satisfied, is a true history of the matter.

You at one time asked me about the dead who were buried there. I have recently heard that Generals Pickens and Anderson are among the number. If so, their history is to be found in Ramsay's History of South Carolina, a book I once had and would lend you, but some friend borrowed it and never returned it, as borrowers of books generally do. Anderson and Pickens Counties derived their names from these two gentlemen.

Hoping that my labors may profit you,

I am, very respectfully,

(Signed)

A. T. BROYLES.

South Carolina, Oconee County.

The above plat represents the Old Stone Church lot, situate in the State and County above named. At the request of H. P. Sitton and M. M. Hunter, representatives of the Pendleton Presbyterian Church, I have this day surveyed the above lot and find it to contain sixteen and 94-100 acres (16 94-100) and to have the boundings, marks, bearings and distances shown above.

(Signed)

J. P. SMITH, Surveyor.

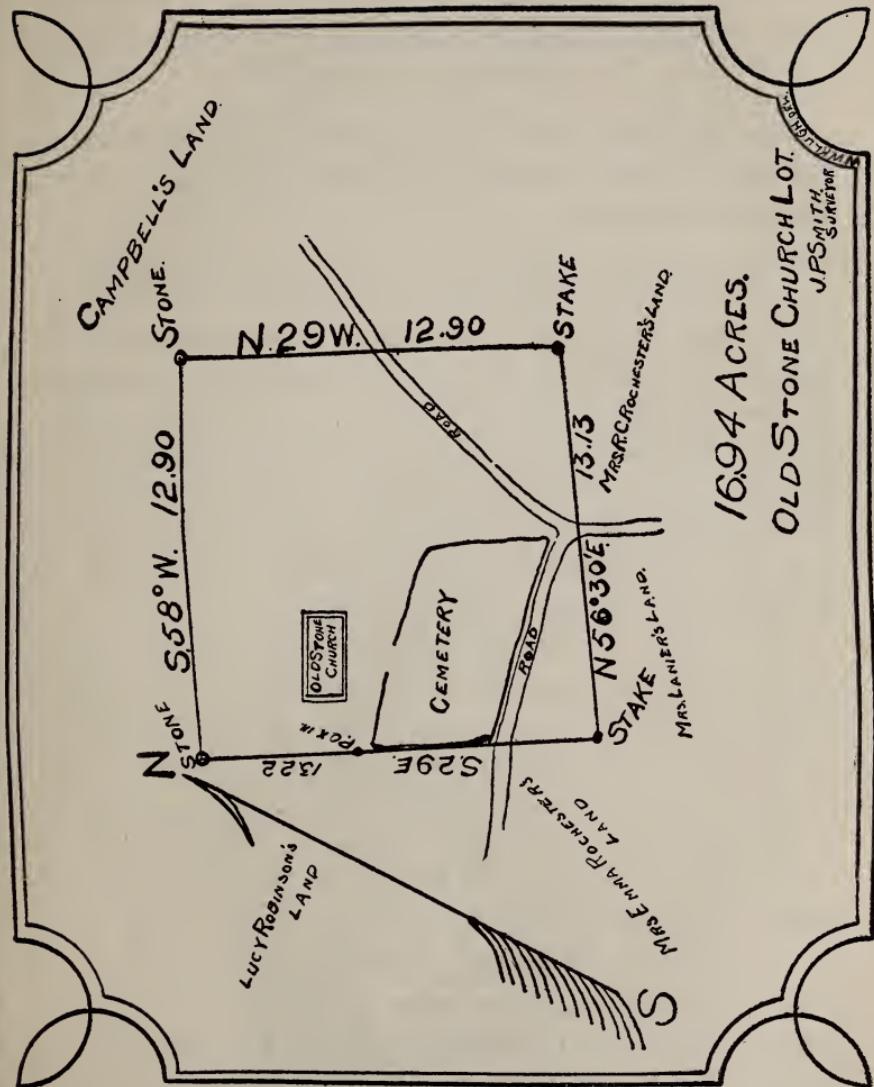
March 13, 1894.

SENECA, S. C., May 10, 1894.

The above is a true copy of plat and certificate of plat of Old Stone Church lot made by J. P. Smith, and is entered in this book by me for convenience of the Old Stone Church and Cemetery Association.

B. F. SLOAN, Secretary and Treasurer

O. S. C. & C. Association.



**JOHN MILLER, THE PRINTER,**

THE FOUNDER OF THE PENDLETON WEEKLY MESSENGER.

(*The News and Courier, Charleston, Wednesday morning, December 25, 1889*).

An interesting sketch of this pioneer newspaper man of the upper section of South Carolina. His connection with the letters of Junius.

(*Major A. T. Broyles, in the Anderson Journal.*)

In compliance with your request, I herewith send you a biographical sketch of John Miller, who about the beginning of the present century published, at Pendleton, *Miller's Weekly Messenger*, the first newspaper ever published in this County. This paper he continued to publish until the year 1806, when its name was changed to the *Pendleton Messenger*, which was afterwards so ably edited by Dr. F. W. Symmes and Governor Francis Burt.

John Miller was an Englishman, and resided in the city of London. He was one of fifteen parties who owned the *London Evening Post*, as the account book of that paper shows, and was connected with it from 1769 to 1780. This account book, which was most neatly kept, together with many other interesting manuscripts, have been kindly furnished me for the purposes of this sketch by Mr. S. F. W. Miller, his great-grand-son, by whom they have been carefully preserved. From this account book it appears to have been the practice of the partners to appoint a committee of their number from time to time to examine these accounts, and in 1775 Henry Sampson Woodfall, the publisher of the celebrated Letters of Junius, was one of the committee appointed at that time, showing that he was also a partner. The letters of Junius, however, were published by Woodfall in the *Daily Advertiser*. The object of these letters was to denounce official corruption wherever it existed, whether in the

Ministry, the Parliament, or the Judiciary, and to hold it up to the odium and execration of the English people. The author, whoever he was, was undoubtedly a man of splendid genius, and the boldness and intrepidity with which he used his polished weapons, sparing neither rank nor station, cannot fail to command the admiration of mankind. For simplicity, force and elegance of diction these letters are unsurpassed by any other compositions in our language.

Who the author really was is even to-day a matter of speculation, but he undoubtedly despised the honors of authorship, for in assigning all his right, title and interest in these letters to Woodfall as fully and effectually as it was possible for any author to do, no doubt as a reward for what he had suffered by their publication, he declared that he alone was the repository of his own secret and that it should die with him. At last he addressed one of these letters to George III., the King himself. It was first published by Woodfall in the *Daily Advertiser*, and immediately thereafter it was reprinted by John Miller in the *London Evening Post*, and by Almon, a book-seller.

Without going into details further than may be necessary to show the importance of the issues involved and the interest which these cases excited, Lord Campbell's account of the matter is simply this: That the Attorney General at once filed criminal information against all three of these parties. In the case against Almon, who was defended by Sergt. Glyn, it was not denied that the letter was a libel, but it was insisted that the purchase of the letter at the shop of Almon, who was a bookseller and publisher of pamphlets, from a person in the shop acting as his servant, with his name on the title-page as publisher, was not sufficient evidence to convict Almon of the publication. But Lord Mansfield instructed the jury that in the absence of any proof that Almon was not privy or assenting to it, a sale of the letter by Almon's servant was *prima facie* evidence of a publication of the matter, and the jury found a verdict of guilty.

In the case of Woodfall a different course was pursued. There was no doubt of his liability as publisher, but it was denied that the letter was libellous, and the grand dispute which then arose was whether the libellous character of the paper was a question for the jury, or one of law exclusively for the Court. Lord Mansfield held that the simple inquiry for the jury was whether the defendant printed and published the letter charged in the information as libellous. Having done their duty in this respect, the question whether the paper was a libel or not was a question of law for the Court. The jury were out many hours, but having at length agreed they were taken in coaches from Guildhall to Lord Mansfield's house in Bloomsbury square, where the foreman rendered in a verdict of "Guilty of the printing and publishing only."

The legal result of this finding being doubtful, Lord Mansfield granted a new trial, but Woodfall was from that time safe, as there was not a jury in London that would have found a verdict of "guilty" against the publisher of Junius. On the trial of John Miller, Lord Campbell says: "Half the population of London were assembled in the streets surrounding Guildhall, and remained several hours impatiently expecting the result. Lord Mansfield had retired to his house, and many thousands proceeded thither in a grand procession when it was announced that the jury had agreed. At last a shout proceeding from Bloomsbury square and reverberated from the remotest quarters of the metropolis, proclaimed a verdict of not guilty."

These three famous cases were tried in the latter part of the year 1770, a short time before our Declaration of Independence. A summary of the law as laid down by Lord Mansfield was that the jury were not only limited to the simple inquiry whether the defendant printed and published the paper charged to be libellous, but that in making up their verdict upon the issue they had no right to inquire into the intention of the defendant, as in other criminal prosecutions, or into the

innocence or criminality of the paper charged to be malicious and seditious, because these were questions of law for the Court, to be determined by the Court upon the mere reading of the record. This he maintained had been the law of England from the Revolution of 1688, and that no complaint had ever been made of it, until the reign of George III.

There was no doubt of the sincerity and honesty of his convictions, and that he was sustained by precedent. But it is evident that the law was founded upon the notion of imposing some limitations and restraints upon the freedom of the press, because if the jury were permitted to inquire into those matters which were held to be questions of law for the Court, they would have been at once invested with the power of deciding questions of law, as well as the facts, in a libel case, and this it was apprehended would lead to a freedom of discussion that would be subversive of law and order. The law thus laid down was denounced as an invasion of the province of the jury, an attack upon the liberty of the press, and dangerous to the liberties of the people. In fact, it would seem that very little of the public attention had been attracted to this condition of the law of libel until the time of Junius, when these three prosecutions were commenced. His letters had been read with universal applause, and no doubt the great name of Junius aroused much of the public interest which was manifested in these cases. But they also involved an important constitutional principle, and their trial was therefore attended by an intense public excitement. The question was an important one, and brought into requisition the talent and learning of some of the most distinguished men in England.

It may not be an uninteresting digression to say that no man ever won a more splendid forensic victory than that which was achieved by Lord Camden over the great Lord Mansfield, when he challenged him to a discussion of his law of libel. Lord Camden had said that if he could obtain a copy of the opinion, and it should appear to him contrary to

the known and established principles of the Constitution, he would not scruple to tell the author of his mistake boldly and openly in the House of Lords. Lord Mansfield thereupon caused a copy of the opinion in the case of Woodfall to be filed with the assistant clerk of the House.

Lord Camden, after inspecting it, said that he considered this action as a challenge directed to him personally, and that he accepted it. "He (Lord Mansfield) has thrown down the gauntlet and I take it up. His doctrine is not the law of England, and I am ready to enter into the debate whenever the noble lord will fix a day for it. I desire and insist that it shall be an early one." Lord Mansfield was much confused by the questions propounded by Lord Camden as the basis of the debate. Aware of the strong alliance which existed between Lord Camden and Lord Chatham, who would be aided by the Duke of Richmond and other allies, and that he himself had no one to give him the slightest assistance in the debate, his courage forsook him and he seemed so much distressed that the matter was allowed to drop.

Lord Mansfield himself lived to see the day when his doctrine on this subject was subverted by Mr. Fox's Libel Bill, and that Bill and Lord Campbell's Libel Bill, which was subsequently passed, have settled the law of libels substantially upon its present basis. The important constitutional principle thus established is contained in Section 8 of the Declaration of Rights, Article I., of our present State Constitution, which, among other things, declares that in all indictments for libel the jury shall be judges of the law and the facts, a doctrine which is now universally recognized in this country.

These three cases which led to this result have passed into history; and although John Miller, the subject of this sketch, was only a defendant in one of these prosecutions, in which he was sought to be victimized by an administration which regarded freedom of speech as dangerous to the safety of

the State, yet even in this capacity he is entitled to his share of the celebrity these cases have acquired. His name has been thus associated with the settlement of a very important constitutional question, and with the freedom of the press.

Disgusted, no doubt, with a country where it was deemed criminal to publish an appeal to the King to mediate between his Ministry and the people, and to afford his subjects that redress they were entitled to demand, he left his native shores and arrived in Philadelphia in January, 1783, shortly after the news of the evacuation of Charleston in December, 1782, had been received in England. Our delegation in Congress at that time consisted of Edward Rutledge, Thomas Haywood, Thomas and Arthur Middleton, and by them he was sent to Charleston to be printer to the State. There he commenced the publication of the *South Carolina Gazette and General Advertiser*, and in his prefatory address he said that his ambition could not have been more truly gratified than by finding himself the printer of the Commonwealth of South Carolina.

His family followed him to Charleston, and reached there in November, 1783. Mr. William L. King, in his little work entitled "The Newspaper Press of Charleston," gives an account of him, and makes many extracts from his editorials, which are very creditable to him. He sold the *Gazette and Advertiser* to Timothy & Mason and went to Pendleton about the year 1785, for during that year he obtained from his Excellency, Benjamin Guerard, a grant for a tract of land containing 640 acres on Eighteen-mile Creek, which, as the writer is informed, was on both sides of said creek, on the road from Pendleton to Fort Hill.

There has been placed in my possession a copy of the *City Gazette*, of Charleston, containing a communication dated "Pendleton County, Washington District, September 25, 1795," made by John Miller, corresponding secretary of the "Franklin or Republican Society of Pendleton County," asking the publication of the preamble and resolutions pre-

pared by him for the society, and adopted by the several brigades at the Governor's Reviews, denouncing the treaty concluded in 1794 by Mr. Jay with England and expressive of strong sympathy with France. At the request of General Washington, Mr. Jay resigned the Chief Justiceship of the Supreme Court of the United States to effect this treaty, but it was bitterly denounced in the United States Senate and in many parts of the country.

There is a memorandum in Miller's own handwriting, stating that in 1795 he had made proposals for the publication of a newspaper, but that the project had been postponed until now that the rapid increase of population in the back country had rendered it practicable. There is no doubt that it was then he commenced the publication of *Miller's Weekly Messenger*, but as the memorandum is without date, it is impossible to fix the precise time.

John Miller died at Pendleton in 1809, and was buried at the "Old Stone Church." He left behind him many highly-respected descendants, most of whom reside in Anderson County. His son John, who assisted him in the publication of the *Pendleton Messenger*, had five sons and as many daughters. One of these sons was also named John, who remained in this county, and was the father of Mr. S. F. W. Miller and Dr. Thaddeus Miller. The other sons all removed West. The daughters were Miss Jane Miller, who died at Pendleton, Mrs. Charlotte Kay, Mrs. Duke, Mrs. Sharpe and Mrs. Wilson. Mrs. Elizabeth Sharpe was the mother of Elam Sharpe, who married Governor Hayne's daughter; Dr. Marcus L. Sharpe, our fellow-townsman, Edwin Sharpe, and Miss Elizabeth Sharpe, who married the Rev. John M. Carlisle, and these are his descendants so far as I have been able to ascertain.

## JOHN MILLER AND HIS DESCENDANTS.

(BY MRS. JULIA MILLER-BROWN, DENVER, S. C.)

Three John Millers are buried at the Old Stone Church; father, son and grand-son. The first John Miller was born in London, England, about 1730; he was one of the fifteen partners who owned and published *The London Evening Post* and *The Advertiser* at the time that the famous "Junius Letters" were published in those papers. He with two other partners, Henry Sampson Woodfall and Mr. Almon, were tried for libel before the General Assizes in London in 1775 for publishing those letters. History says that the largest crowd ever seen assembled in the house and in the streets of London during the trial and evinced the greatest enthusiasm when they were found "Not Guilty." These three men, Henry Sampson Woodfall, Mr. Almon and John Miller, no doubt knew who was the author of the Junius Letters, but the secret died with them. Many believed that John Miller himself was the author, as his handwriting and that of the manuscript of the "Junius Letters" were very much alike. John Miller's penmanship is very neat and peculiar as is shown by the ledger kept by him of *The London Evening Post* from 1769 to 1778, which ledger well preserved is still in the possession of his descendants in this vicinity.

In 1782 he came to America, landing at Philadelphia. From there he came with his family to Charleston, S. C., in 1783 and began the publication of the *South Carolina Gazette and General Advertiser*, one of the first papers ever published in the State. After the treaty with the Indians in this part of the country he was given a grant of 640 acres of land by Gov. Benjamin Guerard, the land lying on both sides of Eighteen Mile Creek near Pendleton and including the site on which the Old Stone Church now stands. He, or his son, Crosby Miller, deeded\* the site to the Trustees of the Hope-

\*See paper by Major Broyles on the donation of the land, p. 25.

well Church. After getting this grant of land he and his family moved from Charleston to Pendleton in 1785; this was then known as Pendleton District. Here he commenced the publication of *The Pendleton Weekly Messenger*, and continued to own and publish it until his death, in 1809. It was the first paper published in upper South Carolina.

After his death, his son, the second John Miller, took possession of the paper and published it until his death, in 1822. This second John Miller was born in the city of London in 1770, and came with his father to Charleston in 1783. He married Jane Gray, in 1791; to them were born twelve children; many of them are buried beside himself and his wife in the Old Stone Church-yard.

The third John Miller was one of these twelve children. He was born in Pendleton, in 1794. He was for thirty years a printer in *The Pendleton Messenger* office, and was known generally as Printer John Miller. In 1818 he married Lydia Ann Perdreau, ward and adopted daughter of Col. Samuel Warren, who was a brave soldier in the Revolutionary War and a man of wealth and culture. John and Lydia Miller had six children; she died in 1862 and he in 1876. Both of them, with four children, are buried at the Old Stone Church. One of their daughters, who is buried there, married Patrick J. Miller, one of the Scotch-Irish Millers of Abbeville, in no way related to the English Miller family.

Crosby Miller and two of his wives are buried there; he was the son of the first John Miller. These Millers are buried in the northeast corner of the graveyard nearest to the church. Only a few of the graves have tomb-stones.

The Sarah Calhoun Miller buried near the middle of the grave-yard was first married to a Mr. Ledbetter, and was the mother of Col. Daniel Ledbetter, a Confederate soldier of Orr's Regiment, who was killed at the Second Battle of Manassas. Her last husband was John C. Calhoun Miller, a descendant of the Scotch-Irish Calhouns and Millers, of Abbeville, and one of the Signers of the Ordinance of Seces-

sion, as a member of the Legislature from Pickens and Oconee Counties.

*Note by the Editor:* Mrs. Browne writes in a private letter: "The information I give you is reliable, culled from data in my possession. I am the great-great-grand-daughter of the first John Miller, great-grand-daughter of the second John Miller, grand-daughter of the third John Miller, and daughter of Sarah J. Miller, all of whom are buried in the Old Stone Church-yard. My mother married Patrick J. Miller, my father, who was a brother of John Calhoun Miller, whose wife is buried also in this grave-yard."

**Transcript—Extract of the Earliest Session Book of Hopewell Congregation.**

The Presbyterian Chh at Pendleton old Court House was organized in the year of our Lord 1790, by the name of *the Hopewell (Keowee) Presbyterian Society.*\*

*Ministers.*—The Rev. Thomas Reese D. D. was Installed Pastor of the Society in 1792 & died 1796, aged 54 years. He was buried in the old burying-place, & a stone with inscription marks the spot. He was a graduate of Princeton College, 1768. He pursued his studies with an ardour which injured his health & abridged his life. He left behind him the character of a distinguished scholar, an able preacher & an eminently pious man.

The Rev. Montgomery, D. D., supplied the Society two years after the death of Dr. Reese.

The Rev. James McElhenney was Installed Pastor of the Society in 1801, & died Oct. 4, 1812, aged 44. He was buried in the old burying-place, & a slab with an inscription marks the spot.

His mind was strong & lucid rather than brilliant. His was the eloquence of profound nervous reasoning rather than of fancy & of passion. Sometimes it was persuasion of the most touching tenderness. His pulpit performances always acceptable & solemn varied in excellence when compared with themselves.

The Rev. Murphy, son-in-law to the preceeding & who was his assistant two or three years, died Sept., 1812. He was buried in the old burying-place near Mr. McElhenny, but the spot has no designation.

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\*“The name of this church several years ago was changed from Hopewell (Keowee) to Hopewell (Pendleton), and at the meeting of the Presbytery of South Carolina at Richland Church, in September, 1882, the Hopewell was dropped and the name now is simply Pendleton.”

CARVER RANDALL, Clerk of Session.”

Copied from “Session Book of Hopewell (Keo.) Church, commenced May, 1852. T. L. McBryde, Pastor; E. B. Benson, Sydney Cherry, Elam Sharpe, I. E. Smith, Elders.”

The Rev. James Hillhouse received an invitation to the pastoral care of the Society, March, 1816, & was ordained April, 1817. He removed to Alabama Nov., 1822. His labours were blessed by a very considerable accession of members to the Chh.

The Rev. Anthony W. Ross received an invitation to the pastoral care of the Society, March, 1823. He resigned his pastoral charge in August, 1827.

The Rev. Aaron Foster received an invitation to the pastoral care of the Society, March, 1828.

The Clergymen previous to Mr. Hilhouse divided their time equally between Pendleton & Carmel. Mr. H — & Ross were employed by Pendleton Society two-thirds of the time.

*Houses of Worship.*—The first house was erected 1790 of logs, about 80 rods east of the late Ezekiel Pickens' dwelling, on the north side of the road. The spot is now crown over with trees.

The second House is a durable & commodious building of rock, finished in 1800. As this building was not central for the Society, & as it was two miles from the village, the Society erected a framed building near the village in 1824, to which they removed as their place of worship.

*Elders.*—Gen. Andrew Pickens, Gen. Robert Anderson & Dickson were chosen elders when the chh was organized.

George Reese & John Harris were elected in 1803. Crosby W. Miller, 1815. Josius D. Gaillard, Elam Sharp & John B. Hammond were elected Elders 1821.

Charles Story was admitted from the Chh of Black River as an Elder of Pendleton Chh in 1818.

Rev. A. Foster resigned his charge in May, 1832, and went to the North, having preached exclusively to the Hopewell congregation from March, 1828, with a salary at the rates of \$600 pr year. His preaching was acceptable; his sermons have much originality & great variety.

William Walker elected Elder in 1831.

Rev. Truman Osborn was invited to preach on the first of May, 1832, by the Hopewell congregation, at the rate of \$600 pr annum; resigned in Oct. the same year.

Members in some instances have left the chh by removals without letters of dismission, & in some instances by withdrawing from communion without the notice or permission of the chh. Who are now members of the chh is known only by oral report, no chh records having been preserved up to this date March 16, 1830.

The preceeding sketch has been collected from members of the Society, & is true according to the best of their recollection.

The Stone Church was built by subscription the principal *contributors* was Gen. Andrew Pickens Gen. Anderson Geo. Reese William Steele Capt. Mc. Caleb Maj. Taylor Mr. Neale Wm. Mc. Guffin Hardy Owens Mr. Whitner Mr. Calhoun & Gen. Earle. The seats & pulpit was furnished by Gen. Pickens *individually*.

Dr. Thomas Reese was buried near the Stone Church in 1796 the place was selected by Gen. Pickens Major Taylor Williams Steele & Mr. Calhoun of 12 mile.

Rev. Richard B. Cater was invited by the congregation to become their pastor on the 5th of Sep. 1832.

Oct. 4th. 1832 the Hopewell Congregation met and forwarded a call by Crosby W. Miller to the Presbytery of South Carolina the call was signed by John Harris C. W. Miller Elam Sharpe Charles Miller William Miller Joseph F. Miller George Miller Ezekiel Harris John E. C. Harris William Gaston Hugh D. Gaston E. B. Benson Noah Archer Joseph Harris.

Names of the Members of the Pendleton (Hopewell Keowee) Presy church inserted by recollection May 4, 1830.

Esther Steele moved  
.Lorton  
Elizabeth Starke  
Charles Miller & Lady moved  
Geo. Miller & Lady moved  
Elam Sharpe & Lady

Charles Story & Lady  
Elizabeth Ross  
Ethalinda Hunter  
Wm Gaston moved  
Prissilla Gaston moved Died 1854  
Nancy Steele moved

Elizabeth Whitner	Wm. Kennuff
Sarah Ledbetter	Serena Kenuff Baptised
Geo. Reese Sen Died Nov. 11, 1837.	Sarah Hunter
Brother of Dr. Thomas Reese,	Elizabeth Steele
D. D.	Eliza McElroy Baptised
Anna Reese	Ann Millar Baptised
Mary Ann Reese Died 5, 1880	Charlotte Johnson
Ann Vandiver	Elizabeth Miller
John Harris	Jane Miller sen.
Elizabeth Harris	Jane Miller Jr.
Mrs. Dobson Reese	Mary Hunter Sen.
Maria Anderson	Susan Bertrand
Eliza Pickens Died 29 Dcr. 1860	Mrs. Archer Baptised
Horatio Reese Died 28 May, 1830	(Crosby W. Miller Junr Dismissed by letter)
Mrs. H. Reese	Catherin Goodlett Baptised of Greenville.
Crosby W. Miller Died 1840	Mahala Hubbard Baptised
Elizabeth Millar	Darky Bishop
Mary Miller	Margarett Allmus Baptised
Elizabeth Miller	Nathaniel Harris
Nancy Millar	Jack Baptised servant of Mrs. Steele
Mary Cherry Died 3d Augst, 1875	Drilla servant of Col. Grisham
Anna Hunter Died 1863	Cela, Baptised servant of George Miller
Josias D. Gaillard Moved	Sam, Mary & Harriet all Bap- tised servants of Mr. Story
Anna Gaillard moved	Mary Baptised servant of Dr. Symmes.
Jane Boggs	Archibald McElroy & his Lady by letter.
Wm. Hamilton moved	John E. C. Harris Jany 1832
Marth Hamilton moved	Charlotte Miller March 25, 1832 March 18, 1832
Cornelius P. DuPre'	Abram, servant of G. Reese Bap- tised
Mary DuPre'	Friday do do Baptised
Rebecca Dickson	Lewis servant Mr. Lawhon Bap
Sarah Dickson	Aga sert Mary Pickens Baptised
Jane Elliott	Frederick sert C. Story Baptised
Charles Gaillard	Jackson do do Baptised
Sarah D. Gaillard	Ned do do Baptised
Margery Hubbard (Mrs)	Billy do do Baptised
Dr. E. Smith and Lady	March 25 1832
Mrs. Eliza North (by letter)	Monday Story Baptised
Eliza & Theodore Gaillard	Anna S. Cherry Baptised
Mrs. Terrell by letter.	Daniel Hamilton Baptised
Saturday May 2, 1830 the fol- lowing persons were received.	Dido DuPre' Baptised
Thomas S. Reese	Hannah Mrs. Reese Baptised
Malinda Grisham Bapt	Charlotte do do Baptised
Ann M. Gaillard	Yenor & Fanny Story Baptised
Elizabeth R. Gaillard	Reported to Presbytery up to this time
Rhoda servant of Mrs. Lorton	A. Foster
Baptised	August 12th. 1832
Lucy Reese by letter	Sam Geo Reese Jr.
John servant of Dr. Gibbes Pap- tised.	Alander G. Reese Jr.
Aug. 1, 1831	Harriet do do
Nancy Lorton	
Mira Lewis by letter	
Tony & Ned servants of C. C.	
Pinckney	
Oct. 15, 1831	
Leroy Gaston	
Hugh Gaston	
Wm. Miller	

Naro	Mr. Story	Sarah Gaillard
Sam	C. Story,	Jane E. Liddell
Delila	do	Anne M. Hallums
Lydia	do	Margret Anderson
Phebe	do	Sarah A. Watson
Daniel	Miss Taliafero	Jane E. Boudin
Lucy	Mrs. Reese	James G. Boudin
Mary	Wm. Walker	Mary Lewis, Mrs. Died 3 March
Molly	Mrs. S. Hunter	1884
Ann	Mrs. A Hunter	Maria Watson
Lydia	servant of J. N. Boggs	And. P. Harris
Harculus	Thos. Pickens.	Ezekiel Harris
Sarah	Thos. Hamilton	Mrs. Esther Benson
Cato	Wm. Walker	Mrs. Cynthia Adams
Bina	Thos. Pickens	Mary Hammett
Dinah	Mrs. Reese	Ezekiel George
Reported to Presbytery up to this time.		J. O. Lewis
Nov. 2d. 1832		Reported to Presb to this time by C. W. Miller.
June the servant of D. Cherry Baptised.		Nov. 2d. 1832 the following Per- sons was baptized and admitted to the Hopewell church
August 12th. 1832 the following persons were rec'd into the church		Enoch B. Benson
Jane M. Gaston		Thomas Hallums
Narcissa Gaston		Warren W. Knight
Charlotte Gaston		Noah Archer.

*Minutes of the Session of Hopewell Congregation, Keowee  
Pendleton Village.*

1832. On the 4 Sab. in November, The Revd Richard B. Cater, who was duly elected the Pastor of this Church, commenced his labours in this congregation. On the Friday night following Mrs. Wm. Miller was baptized.

1 Sab. December. Wm. Miller a member of the Church had his children baptized in number 6 children.

12 December. Baptized for Thomas Pickens his little Daughter 1.

3 Sabbath In December. James Clanahan was before the Session to-day as a candidate for communion; and was particularly examined by the Session, and was Received. The Session this day entered in the following resolutions.

1st. Resolved that the ordinance of Baptism shall never again be administered in private, unless parents are prevented by sickness or some unavoidable circumstances from bringing their children to the Church.

2 Resolved, That the members of this Session will meet every Sabbath at 11 o'clock for the purpose of prayer & conversing with any, who may be anxious upon the subject of Religion, or may wish to connect themselves with the Church, at the next Communion.

3. Resolved that the Session will remain at the Church every Sabbath after divine Service, in order to examine the coloured people, who have been received into communion, and give them farther Instruction upon the plan of Salvation by the cross of Christ.

4 Sab in December. The Session met according to adjournment and after prayer to God, for his presence, conversed with the following Individuals, who presented themselves as candidates for the next communion. Viz. Mrs. Samuel Cherry. After sermon conversed with Miss Mary Hunter & Miss Ann Hunter. The Session then entered upon the regular business of conversing with the coloured communicants. Eight of whom having been previously cited to appear before the Session.

The Session taking into consideration the number of coloured communicants in this church, deemed it expedient to chuse from among them, two individuals who should superintend the Spiritual walk and conversation of this Class of communicants, and report accordingly to the Session. It was allowed the coloured members the privilege of electing their officers, when upon counting the votes, It appeared to the satisfaction of the Session, that Richard, Servant of Dr. Dart and Sam, Servant of Mr. Charles Story, were duly elected.

5 Sabbath in Dec. The Session met according to adjournment in the male Academy, constituted with prayer. The following persons offered themselves as candidates for communion, and after relating the religious exercises of their minds, were received. Miss Sarah Ann Lewis, Miss Mandah Hunter, Mrs. Mary Anderson, Mr. John Miller, Mr. Robert Anderson Jun., Mr. John Haden. After service to-

day, The Session met, and conversed with and received Ann Anderson (now Mrs. Harris) into the church. Also conversed with the coloured people, who were cited to meet the Session and with the anxious.

1 Sab. Jan. 1833. The Session met this morning and was constituted with prayer. The following persons offered themselves as candidates for communion at the next Sacrament and were examined and received, Viz. Miss Susan Reese, Madison Ferrel, Wm. Jenkins, Thompson Miller, Col. Robert Anderson. After Service in the Church, the Session met, when the following candidates for communion were examined and received Viz. Miss Caroline Taliaferro, Edwin Reese, Samuel S. Cherry, Andrew P. Cater, Joshua Lewis Belot and Miss Louisa C. Belot.

Mr. Leroy Gaston, through his Father, applied for dismission from this Church, having gone to Virgia; & was accordingly dismissed. Also Mr. George Miller and wife obtained dismission having removed to Georgia.

2 Sabbath Jan. The Session met and was opened with prayer. After Service in the Church, the Session remained and conversed with the anxious, and endeavoured to instruct the colored communicants, who had been previously requested to meet the Session.

Saturday before the 3 Sab—This being the day previous to the Sacrament the Session met and was opened with prayer.

3 Sab the Session met and after prayer, conversed with the following Individuals as candidates for communion at the present occasion Viz. John E. Harris, James Hunter, Mrs. Elizabeth Cherry, Elijah Anderson Belot.

Mr. Thos. G. Anderson having presented a regular certificate from the Church in Columbia of his good standing, & having been dismissed to join this Church, was received. The following Servants having been for some time under the notice & Instruction of the Session were Received into Communion. Viz. Andrew, Servant of David Cherry, Rose,

Servant of Mrs. Gilliard, Mary Servant of Mrs. Gillard, William Servant of Warren Davis—Simon Servant of Mrs. Hall—Kate Mr. C. C. Pinckney, Andrew, Servant of Mr. Shanklin.

Regular list of the persons received at the Communion on the 3 Sab. Jan. 1833—

1 Mrs. Wm. Miller Baptized	15 Mr. Wm. Jenkins
2 Mr. James Clanahan & was baptised	16 Mr. Thompson Miller
3 Mrs. Samuel Cherry	17 Col. Robert Anderson
4 Miss Mary Hunter & was Baptized	18 Miss Caroline Taliaferro
5 Miss Ann Hunter & was Baptized	19 Mr. Edwin Reese
6 Miss Sarah Ann Lewis	20 Mr. Samuel S. Cherry & was baptized
7 Miss Mandanah Hunter	21 Mr. Andrew P. Cater
8 Mrs Mary Anderson	22 Mr. Joshua Belot
9 Mr. John Miller	23 Miss Louisa C Belot
10 Mr. Robert Anderson	24 Mr. John E. Harris & was baptized
11 Mr. John Haden	25 Mr. James Hunter & was baptized
12 Miss Ann Anderson now Mrs Harris	26 Mrs. Elizabeth Cherry
13 Miss Susan Reese	27 Mr. Elijah Anderson Belot
14 Mr. Madison Ferrel & was baptized	28 Mr. Thos G. Anderson upon certificate.

### Servants

- 1 Andrew—Belonging to D. Cherry Bab.
- 2 Rose ..... Mrs. Gilliard Bab.
- 3 Mary ..... Mrs. Gilliard Bab.
- 4 Wallace—Hon. W. Davis Bab.
- 5 Simon—Mrs. Hall Bab.
- 6 Kate—Mr. C. C. Pinckney Bab.
- 7 Andrew—Mr. Shanklin—all of whom were baptized.

Total received at this communion . . 34 upon profession  
1 certificate

—  
35

Adults Baptized..... 14

Charles Miller applied for baptism for his Son, Thos. Hamilton which was granted—

4 Sab. Jan. The Session met & was constituted with prayer. After Services by Mr. Rankin, a Lutheran, the

Session met and conversed with the Servants Requested to meet; & with some who were anxious—

Thompson Miller applied for dismission for himself and wife Lucinda to join the Church at Upper Long Cane, which was accordingly granted by order of Session.

5th Feb. The congregation met, according to previous appointment, for the purpose of electing Ruling Elders. It was stated by the Pastor of the Church and by one of the members of the present Session; that It was necessary that at least four Ruling Elders were needed. The congregation went into the election; when upon counting the votes; It appeared that Col. Robert Anderson, Thomas S. Reese, Elam Sharpe & E. B. Benson were duly elected. The Brethren chosen, were requested to take the subject under consideration, and in due time signify their acceptance or non-acceptance of the appointment.

20 Feb. Upon application, Crosby W. Miller was dismissed to join any Presbyterian Church in Alabama, in the bounds of which his lot might be cast. To which State, he was about to remove.

Record of the Pendleton Hopewell Church, Aprile 26th. 1833. Friday evening By the grace of God the Congregation Convened in the Church for publick worship in preparation for the Communion on Sabeth. The Revd. R. B. Cator peached on the subject of

Aprile 27th. Congregation met at 11 o'clock, when the Revd. Haslett preached from 1st Peter 2d-3d and Revd. Cator in the afternoon from Zacheriah. Revd. Haslett again at night from Isaiah 57th. 15th.

Aprile 28th. Met at half past 9 Oclock for prayer. The Revd. Haslett comenced preaching at 11 Oclock from Isaiah 16th-20th. After Communion The Revd. Cator gave an animated Exortation. Luna a servant of Gov. Hammiltons having presented a Regular Certificate from the Church in Charleston of her good standing was received.

The Revd. Cator Closed the exercise of the day by

preaching from Isaah Ch. 53-11th. Latter claus.—By his knowledge shall my righteous servant Justify many, for he shall bear their iniquities.

July 12th. 1833. Mrs. Susan McDaniel having applyed for dismission from Hopewell Congregation through C. W. Miller, it was granted. She having been a nonresidenter member.—

4th Sabbath in Aprile or 28th. 1833.

Persons admitted to the Communion at this Sacrament.

Whites.

1 Mr. William Carter

2 Mrs. Sarah Clanehan

Blacks.

- 1 Judy. Servant of Gov. Hammilton Bab.
- 2 Amy....of David Cherry Bab. Certificate of Character.
- 3 Sarah.....Gibbs Bab.
- 4 James.....North. Bab.
- 5 Patsey.....Dor Gibbs Bab. Certificate of Character.
- 6 Betsey.....North Bab.
- 7 Abram.....Sanders Cirtificate.
- 8 Moses.....Pinkney Bab.
- 9 Phillis.....Mrs. Hunter. Bab.
- 10 Rose.....John C. Calhoun Cirtificate from Church.
- 11 Fanny.....Steele Bab.
- 12 Lucy.....Hamilton Certificate.
- 13 Hester.....North. Bab.
- 14 Ann.....Gaston Bab.

Coulered Members in the Hopewell Church June 20th.  
1833 :

1 Sam Story Elder	11 Lewis Labon
2 Richd Dart Elder	12 Aage Anderson
3 John Gibbs	13 Frederick Story
4 Toney Pinkney	14 Jackson Story
5 Ned Pinkney	15 Ned Story
6 Jack Steele	16 Billy Story
7 Sam Story	17 Monday Story
8 Mary Story	18 Annah Cherry Sen.
9 Hariot Story	19 Daniel Hamilton.
10 Mary Symms	20 Dido Dupree

21 Hannah Mrs. Reese  
 22 Charlotte do  
 23 Story  
 24 Fanny Story  
 25 Sam G. Reese  
 26 G. Reese  
 27 Hariot do  
 28 Nero Story  
 29 Sam Story  
 30 Delia Story  
 31 Julia Story  
 32 Phebe Story  
 33 Danl Miss Talfaro  
 34 Lucy Mrs. Reese  
 35 Mary Walker  
 36 Molly Mrs. S. Hunter.  
 37 Ann Mrs. A Hunter.  
 38 Andrew D. Cherry.  
 39 Rose Mrs. Gaillard  
 40 Mary Mrs. Gaillard  
 41 Wallace Davise  
 42 Simon Mrs. Hall  
 43 Kate C. C. Pinkney  
 44 Andrew Shanklin  
 45 Judy Gov. Hamilton

46 Amy D. Cherry  
 47 Sarah Gibbs  
 48 James North  
 49 Patsey Doc Gibbs  
 50 Betsey North  
 51 Abraham Saunders  
 52 Moses Pinkney  
 53 Phillis Mrs. Hunter  
 54 Rose J. C. Calhoun  
 55 Fanny Steele  
 56 Lucy Hammilton  
 57 Hester North  
 58 Ann Gaston  
 59 Viney Mrs. Hunter  
 60 Dooglas. Capt. Good (July 6th)  
 61 Julietta G. Reese  
 62 Hanah  
 63 Andy T. Sloan  
 64 Betty D. Cherry  
 65 Sophia Doc Dart  
 66 Serena Revd Ross.  
 67 Eli Gibbs  
 68 Sippio J. North  
 69 Stuart. Genl Whitner.

White members of the Hopewell Congregation the 20th.  
June 1833

## A

2 Anderson Robt & Lady Senr.  
 4 Anderson Robt & Lady Junr.  
 5 Anderson Thos.  
 6 Adams Cynthia

## B

8 Benson B. E. & lady  
 10 Boggs J. N. & lady  
 11 Bertrand Susan  
 13 Belotte & lady  
 14 Belotte Joshua  
 15 Belotte A. E.  
 16 Belotte Lewiza  
 18 Bishop Nicholas & lady.  
 19 Bishop Jane Died 11th Feb., 1881. Dr. Adger preached funeral.  
 20 Bishop Darky

## C

21 Cator Mrs.  
 22 Cator Andrew  
 24 Carter Wm. & lady  
 26 Clanehan James & lady  
 27 Cherry Susan Died 10th Feb., 1847.  
 28 Cherry Elizabeth

29 Cherry S. Saml.  
 30 Cherry Mary Died 3d Aug., 1876.  
 31 Camanard Polly  
 32 Carns Senr.  
 32 Crocker Lemuel (gone)

## D

33 Dupree Mary  
 34 Dupre Martha  
 35 Dupre Susan  
 37 Dupre C. P. & lady

## E

38 Elliott Jane.

## F

39 Ferril Mrs.  
 40 Ferril Madison

## G

42 Gaillard dead Charles & lady  
 43 Gaillard Rebecka.  
 44 Gaillard Ann  
 45 Gaillard Sarah  
 47 Gaston Wm. & lady.  
 Gaston Hugh Dismissed.

## H

48 Hubert Margery  
 49 Hunter Sarah

50 Hunter Anna  
 51 Hunter Mary Senr  
 52 Hunter Mandanah  
 53 Hunter Ethilinda  
 54 Hunter Mary Junr.  
 55 Hunter Ann  
 57 Harris John & lady  
 59 Harris Ezekiel & Lady  
 60 Harris Eliza  
 61 Harris Ann  
 62 Haden John  
 63 Hunter Sarah (Wolf Creek)

## J

64 Jenkins Susan  
 65 Jenkins William  
 67 Kunuff Wm. & lady  
 Knight W. Warren dismissed.

## L

68 Lewis Mariah  
 69 Lewis Sarah Ann  
 70 Lorton Mary  
 71 Lorton Nancy  
 72 Ledbetter Sarah.

## M

74 Miller Crosby & lady  
 75 Miller Elizabeth  
 76 Miller Jane Senr.  
 77 Miller Jane Junr.  
 78 Miller Ann  
 79 Miller Charlotte  
 81 Miller Jos & Lady  
 82 Miller John  
 84 McElroy Arch. & Lady  
 McElroy Eliza Dead.

P  
 85 Pickins Mrs. Thos.  
 86 Pickins Eliza

## R

88 Reese George & Lady Senr.  
 89 Reese Mrs. George.  
 91 Reese T. Sidney & Lady.  
 92 Reese Mrs. Dor.  
 93 Reese Edwin  
 94 Reese Rebecca  
 95 Reese Margret  
 96 Reese Susan

## S

98 Story Charles & Lady Mr.  
 Story dead Jan 22d. 1835  
 Mrs. S. dismissed.  
 100 Sharp Elam & Lady  
 101 Stark Elizabeth  
 102 Steele Mary  
 Symm Sarah Died Jan. 1847  
 103 Steel Elizabeth  
 104 Steele Nancy.

## T

105 Telefero Carolina

## U. V.

## W

107 Walker William & Lady  
 108 Walker Eliza  
 109 Walker Matilda  
 110 Walker Narcissus  
 111 Whitner Mrs.

RECORD OF THE PENDLETON HOPEWELL CHURCH JULY  
26TH. 1833

July 26th. 1833. Friday evening The Church conveaned to hear the word preached in preperation for the sacred Communion on the ensuing Sabbath. The Revd. Cator Lectured on the enfluences of the Mistical Union with Christ on the Christian Character.

27th. This morning convened for prayer at sun rise the meeting was conducted by the Revd. R. B. Cator. After ten Oclock Revd. Ross preached from

After five Oclock Revd. Cator preached from

28th. Sabbath. Met for prayer at 9 Oclock when E.

Sharpe was directed to conduct the meeting. At 11 Oclock preaching commenced by the Revd. Cator after a short intermision a number of the bretheren from Carmel joined us in commemorating the death & sufferings of our redeemer—the service was closed by an animated & Argumentative discourse on the general judgement. At candle light again met & Revd. Ross again preached when the meeting was finally closed.

Members admited July 26th. 1833

Whites.

Blacks.

1 Dooglas—Capt. Good.

2 Julietta—G. Reese

3 Hanah—Pinkney

Baptised

4 Andy—T. Sloan

5 Betty—D. Cherry

6 Sophie—Dart

7 Serena—Revd. Ross

8 Eli—Gibs

9 Sippio—North.

RECORD OF THE PENDLETON HOPEWELL CHURCH SEPT.  
19TH. 1833.

Sepr. 19th. 1833. This day comences the Camp Meeting. At the place agreed on by a joint Committee of Carmel & Hopewell Churches & denominated the Union Camp ground.

The Revd. James Dupre preached at candle light.

Sepr. 20th. The Revd. Carlisle preached this morning.

The Revd. Wm. McCall a Methodist brother at 11 Oclock  
Revd. A. Ross in continuation Revd. Mullinax at 4 Oclock  
& at Candle light Revd. R. B. Cator preached & closed by  
exhortation to about 12 anxious souls.

Sepr. 21st. Prayers at Sunrise. At 8 Oclock the followers  
of the Lord asembled to intreat almighty god to visit us by  
his holy spirit. At 10 Oclock preaching commenced by  
Revd. Carlisle after 25 minutes intermision.

Revd. Doc Palmer preached from the Text—"What wilt thou have me to do lord"—Revd. McColl followed. After dinner Revd. Humphries discoursed & showed very clearly that "we are not our own"—Revd. Cator preached at Candle light & invited to the anxious seat when about 25 or 30 took the side of the lord & the service of the day closed by prayer at each Corner of the Camp.

Sepr. 22. Sabbath—Prayer at sunrise conducted by Revd. Ross. At 10 Oclock sermon delivered by Revd. Ross Doc. Palmer in Continuation.—Invitation and explanation by Revd. R. B. Cator.—After intermission about 250 of various denominations commemorated the dying love of our Saviour. At Candle Light Revd. Humphries discoursed. Revd. Cator then exhorted to take the anxious seat when between 30 and 100 gave testimony of a desire for their souls salvation.

Sepr. 23d. Monday—Prayer at sunrise & again at 8 Oclock by Christians & anxious—At 10 Oclock Young Mr. Harris discoursed from the Words "God is a conssuming fire to all who are out of Christ." A short intermission and preaching commenced again by Doc. Palmer. At 4 Oclock Revd. preached & at Candle Light. By. Revd. Humphries. Sepr. 24th Concluding prayer at Sunrise.

Members admitted August 22, 1833

Whites

Blacks.

Mrs. Sarah Hunter (of Woolf Creek)

Mr. Carns.

Members admitted Nov. 1833

Whites

Blacks.

Lemuel Crocker Baptised

Stuart Whitner.

#### RECORD OF PENDLETON HOPEWELL CHURCH.

Decem. 13th. 1833 Mrs. A. Hunters serveant Viney having applyed for dismission it was therefore granted with & approving certificate.

Decem. 1833 Miss Betsey or Elizabeth Steele was married to Eligah Alexander.

Jan 1834 Mrs. Hugh Gaston Junr. was regularly dismissed from our Church with a recommendatory cirtificate from the pastor (Revd. R. B. Cator.)

Jan. 18th. 1834 Mr. William W. Knight having applied for dismission from our Church it was therefore granted.

Jan. 19th. 1834 (Sabath)

Session met according to adjournment present the pastor C. W. Miller E. B. Benson W. Walker Elam Sharpe. Sujested by the pastor that we commence Sunday School in the Gallery of the church & that Robt. Anderson Junr. be requested Superintendant. Monthly Concert of prayer ordered to be announced to the people from the pulpit & observed the 1st Monday of every month. Two Charity boxes proposed.

This day Revd. Cator read a discourse addressed particularly to the professing members from Hebrews 3.-13th. "But exhort one another dayly." At 3 Oclock Preached to the coulored people after which 21 took the anxious seats.

Jan. 26th. 1834 Sabath.

Session met according to ajourment present the Revd. R. B. Cator—C. W. Miller—E. B. Benson—& E. Sharpe & W Walker. The usial meetings aranged.

In the evening met and examined Twelve Coulered people some were found to be much affected.

Feb. 2d. 1834—(First Sabath)

Session met according to ajourment. Present Revd. R. B. Cator, John Harris, C. Story, William Walker, C. W. Miller, E. B. Benson, T. S. Reese & Elam Sharpe. When it was agreed that the Communion Should be held on the Fourth Sundies of Feb., May, Aug. & November & that the sabath schools commence on the 16th. Inst. with R. Anderson Junr. Superintendant.

John E. Harris & Benjm. Harris applied for dismission through Nathaniel Harris & Certificates were granted. We

do nont find the names of the above on our list as recd. into this Church.

Feb. 3d. 1834. (Concert Monday)

Revd. R. B. Cator Preached a Missionary Sermon by appointment of the Synod yesterday and a colection was made to-day for the Board of *foreign* Missions when we counted from the Boxes \$10.93 1-4. The Revd. Cator was solicited and consented to publish his exelent discourse.

Feb. 9th. 1834 (Sabath 2d)

Session met present R. B. Cator Moderator E. B. Benson Elam Sharpe C. W. Miller W. Walker, T. S. Reese. Tuesday lecture changed to 4 Oclock. Session ordered to meet one hour previous. Mr. Benson & Mr. Reese consent & is to be Ordained on next Sabath,—

Feb. 16th. 1834 (Sabath 3d)

Session met according to a journment. Present Revd. Moderator W. Walker C. W. Miller C. Story E. B. Benson T. S. Reese Elam Sharpe & J. Harris When the maner of Ordination was aranged. After an Eloquent and impressive discourse from Acts 20th. 17th. "And called the Elders of the Church." E. B. Benson and T. S. Reese were Ordained with great solemnity by laying on of the hands of the Session.

Andy, servant of J. C. Shanklin was brought before the Session on a charge of Assault and Battery on the Sabath & he proved that another person committed the act therefore was acquitted on that charge but was found guilty of several acts unbecoming the Christian Character & was suspended from Church privileges till the appearance of a sorrowful re-pentance And C. W. Miller was appointed to report the sentance & give it weight by serious exhortation. Sabath school well attended.

Feb. 21st. 1834 (Friday Communion Season)

This day commenced the communion season & The Session met present Moderator, J. Harris C. Story W. Walker C. W. Miller E. B. Benson & E Sharpe—Sqr. Harris & C. W. Miller appointed to confer with William Kanuff & report to ses-

sion & C. W. Miller & E. B. Benson are also a Com. to advise with Jn. Boggs on a difference with E. Sharpe. Prayer meeting at candle light.

Feb. 22d. 1834 (Saturday Communion Season)

Session conveaned, present Moderator, John Harris, C. Story W. Walker C. W. Miller E. B. Benson T. S. Reese & E. Sharpe. Hanah, servant of D. Cherry examined for communion but suspended till next season. 1st. Table will be served by W. Walker, C. W. Miller & T. S. Reese & the 2d. Table will be served by C. Story E. B. Benson & Elam Sharpe. prayer meeting to night.

Feb. 23d. 1834 (Sabath Communion—4th)

Session met present Moderator C. Story W. Walker C. W. Miller & T. S. Reese —Stuart, a servant of Genl. Whittner was examined & Recd into the Church. —Near 200 Communicants sat down to the Table of the Lord in great order and solemnity.

March 2d (Sabath 1st)

In session Moderator J. Harris W. Walker C. W. Miller E. B. Benson T. S. Reese E. Sharpe When Mr. Walker & C. Miller were appointed to confer with William Gaston on the subject of his intemperance & to invite him before the session.

After sermon Mr. Gaston appeared & having been informed of the report relating to his frequent intoxication He promptly denied that he had been sensible of having drank to much. Session not being full decission was postponed.

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Births.      Names of persons Baptised.

White members recd and Baptised from last of November 1832 till last of March 1834.

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32 Members Received

1 By Certificate

10 Adults Baptised

10 Children Baptised

---

8 Members Dismissed or removed  
111 Now on the List.

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Couloured members Recd. & Baptised From Nov. 1832  
till March 1834.

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29 Members Received  
2 By Certificate  
17 Members Baptised

There has been many members moved without Certifi-  
cates.

80 now supposed on the list.

The above reported March 18th, 1834.

March 8th. 1834 (Sabath 2nd)

Present in Session Moderator John Harris, Charles  
Story C. W. Miller W. Walker E. B. Benson Thomas  
S. Reese & Elam Sharpe. When the following letter  
addressed to the session was read V.I.Z. To the Session  
of the presbyterian Church at Pendleton Village  
Gentlemen

The object of this communication is to obtain a dismis-  
sion from your Church and attatch myself to the presby-  
terian Church in my immediate neighborhood. Perhaps  
before I applied this favour it was my duty to have appeared  
before the session & rendered satisfaction for some dificul-  
ties in which I have been involved since I attatched myself  
to the Church—I alude to the circumstance of Morrison  
and Gresham. I regret exceedingly that the difficulty did  
occur and more particularly on account of the injury which  
such things are likely to do the caus of Christ. I hope the Ses-  
sion will pardon whatever may appear amiss in my conduct  
in this instance; & rest satisfied that by the grace of god  
ennabling me I will endeavour for the future not only to  
steer clear of simmeler difficulties but to adorn the doctrins  
of the holy profession which I have made.

9th. March 1834

J. OVERTON LEWIS.

After reading the above it was required that the Moderator address a letter to Mr. Lewis on the subject of its contents.

W. Gaston case came before the Session & it was determined to suspend him till he gives evidence of a sorowfull Repentance.

It being sujested that a member was addicted to intemperance Squire Harris & Mr. Benson was appointed a Committee to enquire into her Character & procure testimony.

March 16th. 1834 Sabbath 3d.

Present Moderator J. Harris C. Story W. Walker C. W. Miller E. B. Benson T. S. Reese Elam Sharpe.

J. Harris & E. B. Benson reported favourable of a member.

March 23d. 1834 (Sabbath 4th.)

Session met accoding to ajournment. Present Moderator J. Harris C. Story W. Walker C. W. Miller S. Reese E. B. Benson & E. Sharpe Examined the couloured people who are anxious. Some late ones found to be very ignorant.

Sunday school increasing.

March 30th. 1834 (Sabath 5)

Met according to ajournment. Present Moderator Charles Story, W. Walker, C. W. Miller, J. Harris, E. B. Benson, T. S. Reese & E Sharpe After sermon C. Story exhorted the couloured people &c.

Aprile 6th. 1834 (Sabath 1)

The Revd. Cator absent. A few of the members with three elders met C. W. Miller appointed Moderator. A chapter was read & hymns sung when a sermon was read by E. Sharpe concluded by prayer and exhortation to negroes.

April 13th. 1834 (2 Sabath)

Day bad. No business done.

Aprile 20th. 1834 (3d. Sabath)

A full session but nothing matereal before them. An increasing Sunday school.

Aprile 27th 1834 (4th Sabbath)

No service. Raining incesantly

May 4th. 1834 (1 Sabbath)

A full Session But nothing done more than instruct the coulered people School increasing.

May 11th. 1834 2d Sabbath.

Present Moderator C. Story C. W. Miller E. B. Benson Thos. S. Reese E. Sharpe When 16 coulered people were examined on their faith in Christ & fitness for membership 8 were received on condition they obtain Certificates of good Character from their masters & 8 are to wait for further instructions.—Friday appointed a fast day. A full Sunday school.

May 16th. 1834 (Friday fast day)

Session met and made some ordinary arangements. 2 Sermons one at noon the other at Candle light.

May 17th. 1834 (Saturday)

Present Moderator C. Story W. Walker C. W. Miller E. B. Benson T. S. Reese & Elam Sharpe.

On this day the Revd Ross preached at 11 Oclock. Revd Cator followed. Revd. Ross again at night. Tokens distributed to Communicants.

May 12th. 1834 (Sabath 3d.)

This day is our Communion While Revd. Cator & the Session are conducting the ordinary buisiness in the Room E. Sharpe was appointed to cary on worship in the Church assisted by Thos Boggs.

The following persons were Baptised & Recd. into the fellowship & Communion of the Church (all coulered.)

1 Edmund—Ferrell	Bap.
2 Nelly— Do.	Bap.
3 Hanah—D. Cherry	Bap.
4 Lucinda—	Bap.
5 Dinah—Mrs. Pickins	Bap.

5—O. S. C.

6	Milly—G. Reese	Bap.
7	Henrietta—G. Reese	Bap.
8	Suckey—	Bap.
9	Brutis—J. North	Bap.
10	Lott—Esqr Harris	Bap.
11	Jerry—R. Anderson	Bap.
12	Peggy—Bee	By Certificate.

John Harris T. S. Reese & E. B. Benson appointed to serve the 1st Table.—C. Story W. Walker & E. Sharpe the 2d.—C. W. Miller T. Boggs & Col. Hamilton the 3 C. Story & C. W. Miller will distribute Tokens to Blacks.

May 25th. 1834 (4th. Sabbath)

No Publick worship. The Pastor at Greenville and the day Rainy.

June 1st. 1834 (1st. Sabbath)

No service.

June 8th. 1834 (Sabbath 2d.)

Present Moderator John Harris C. Story W. Walker C. W. Miller E. B. Benson, T. S. Reese & E. Sharpe. The Revd. Fosters letter Claiming a ballance due him for three years preaching was considered & the Colector ordered to Collect what he could & forward the same according to directions.

Met in the evening to converse with the black people.

Sunday school still prosperous.

June 15th. 1834 (Sabbath 3d.)

Present Moderator J. Harris C. Story W. Walker C. W. Miller E. B. Benson T. S. Reese & E. Sharpe.

After service examined and instructed about twenty coulered people who are on the anxious class.

Joseph Millers Child Baptised.

June 22d. 1834 (Sabbath 4)

Met according to adjournment. Present Moderator J. Harris W. Walker C. Story C. W. Miller T. S. Reese & Elam Sharpe.

The Clerk of the Session hereby acknowledges the receipt

of 20 coppers of Minutes of the Presbetry of So. Carolina Spring Session 1834 Which minutes he is ordered to sell at 6 1-4c. each for to cover the expense of printing.

Sold 11 Coppies of Minutes @ 6 1-2      \$00.68 3-4.

June 29th. 1834 (5th Sabbath.)

Met according to adjournment. Present John Harris C. Story C. W. Miller E. Sharpe. No Buisness before the session. Revd. Cator absent & his place supplied by Rev. Canidy.

Sold 9 Coppies of Minuets being all on hand.

Names of those who have taken Minuets

Wm. Walker	1	Coppy	Paid.
E. Sharpe	1	Do.	Paid.
Col. Anderson	1	Do.	Paid.
Thos. Hammilton	1	Do.	Paid.
C. W. Miller	1	Do.	Paid
Mrs. Symms	1	Do.	
Mrs. McDow	1	Do.	
Mrs. Steele	1	Do.	
Mrs. Ann Hunter	1	Do.	Paid
Mrs. Miller	1	Do.	
Wm. Gaston	1	Do.	Paid
E. B. Benson	1	Do.	Paid
Robt. Anderson Junr	1	Do.	Paid
Sam'l S. Cherry	1	Do.	Paid
Madison Ferril	1	Do.	Paid
Thos. S. Reese	1	Do.	Paid
George Reese Senr	1	Do.	Paid
Edwin Reese	1	Do.	Paid.
Doc. M. Reese	1	Do.	Paid
Charles Story -	1	Do.	Paid.

20

John Harris	1	Coppy	Paid.
Martha Dupree	1	Do.	
Mrs. Pickins	1	Do.	

Mrs. Rees (Widow)	1	Do.	
Mrs. Sarah Hunter	1	Do.	Paid
Mrs. D. Cherry	1	Do.	
Mrs. Adams	1	Do.	Paid.
Ezekeal Harris	Paid	1	Do.
			Paid.
		28	
Mrs. Starks		1	
John Miller		1	
		30	

32 Copies have been received.

July 6th. 1834 (Sabath 1st.)

Session met as usual. Present Moderator John Harris C. Story, W. Walker C. W. Miller T. S. Reese & E. Sharpe When it was moved and determined that a subscription paper be put in the hands of each member of the session in the following words V.I.Z.

(We whose names are underwritten promise to pay to Elam Sharpe Clerk of the Session of Hopewell Congregation or his successor in office the sums anexed to our names to be sent to the Presbetry of South Carolina at their Spring session for the benefit of domestic Missions within the bounds of said Presbetry & for the education of Indigint young men whose views are to the Ministry 6th. July 1834) & to which subscription paper each member is required to obtain all the subscriptions he can within the bounds of each.

The Clerk acknowledges the receipt of twelve more copies of Minuts of last Presbetry.

July 13th. 1834 (Sabath 2d.)

As usuil session Mett present Moderator, C. Story, W. Walker C. W. Miller T. S. Reese J. Harris & E. Sharpe When a subscription paper was furnished by the Clerk to J. Harris C. Story W. Walker C. W. Miller & the Clerk kept one himself.

The session then proceeded to the consideration of a letter recd. from the Church in Greenville requesting us to assist them by granting the ministereal labours of the Revd. Richard B. Cator every fourth Sabbath. After obtaining the consent of Revd. Cator it was the unanimous oppinion of the session that we ought to give some assistance to this young Church & was ordered that the Clerk address a letter to Doc. Williams their Agent stating that ourselves and pastor have consented to their wishes but that the whole matter has to be laid before the church as a Corporate body for their approoval which body is to meet on the      day in September but also to say that the Revd. Cator will preach to them on the 5 Sabbath in August.

July 20th. 1834 (Sabath 3d.)

Met according to adjournment. Present Moderator J. Harris, C. Story W. Walker, C. W. Miller E. B. Benson T. S. Rese & E. Sharpe. When the subject of reform was taken up & some important maters discussed in an informal manner.

July 25th. 1834 (Friday)

Full Session. When some matters were ajusted between members.

July 27th. 1834. (Sabath 4th.)

Session met when some informal maters were discussed.

Augt. 3d. 1834. (1st. Sabath.)

Pastor Absent, & no meeting.

Augt. 10th. 1834 (2d. Sabath.)

Session met Present E. B. Benson William Walker E. Sharpe J. Harris & T. S. Reese. On motion of E. Sharpe John Harris was called to the Chair. When the clerk was ordered to read a Communication from our Pastor stating Four Reasons why he declined acting as moderator in a Controversy now pending in the Session & begining to be excused. The reasons were thought sufficient & the session directed the Clerk to speak to the Revd. Humphries to

act as chairman or Moderator on Friday 22 Inst. when all parties will be heard.

Augt. 17th. 1834 (3d Sabbath)

Communion at Union Camp ground where the Congregation was large.

On Monday 18th. Four persons was recd. into the Church & Session met in the Clergy house to effect a compromise between two of the brethren in which we failed. Revd. Humphries Moderator & present W. Walker C. W. Miller E. B. Benson & E. Sharpe & T. S. Reese.

Names of persons received into Hopewell Church at the Union Camp meeting on the 18th. of Augt.

Melinda Mc.Dow.

Augt. 24th. 1834 (4th. Sabbath)

Session met present John Harris Moderator William Walker E. B. Benson

Augt. 31st. 1834 (5th. Sabbath)

This day the Rev. Dupree was to preach in Revd. Cators place who was gone to Greenville to fill an appointment made to that young & promising Church. The day so rainy that there has been no meeting.

Novr. 2d. 1834 (1 Sabbath)

Present Revd. R. B. Cator Moderator John Harris C. W. Miller W. Walker E. B. Benson & E. Sharpe. When on motion of C. W. Miller it was resolved that the following shall be the order in which the members of Session shall furnish the Symbles of our Saviour & that both the Bread & Wine be furnished by the same person.

1st. John Harris X :

2d C. W. Miller X :

3 C. Story : Ezekeal Harris's

4 W. Walker X : Child Baptised.

5 E. Sharpe X :

6 T. S. Reese X :

7 E. B. Benson X :

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Resolved that on next Sabath the Elements be furnished by C. Story whose turn comes next.

Novr. 7th. 1834 (Friday fast)

Present Moderator J. Harris E. Benson W. Walker C. W. Miller E. Sharpe. When Mrs. Charles Story & Mrs. Milton Reese applyed for dismission & the Clerk was order to grant Certificates.

Novr. 8th. 1834 (Saturday)

Present Revd. Moderator W. Walker C. Miller & E. Sharpe When Miss —— Clanihan was examined and received into the Church.—After Sermon J. Harris C. Miller & Elam Sharpe with Moderator When Molly Mc Creary was examined & received into the Church.

Recd. into the Church : Elizabeth Clanihan

Miss Elizabeth Clanihan : Baptised.

Mrs. Molly McCreary :

November 9th. 1834 (Sabath 2d)

Session met according to adjournment Present Moderator J. Harris W. Walker C. W. Miller E. B. Benson E. Sharpe When arrangements were made for the sacrament of the Lords Supper.

Revd. Mr. Cator being in low health He was assisted by the Rev. A. Ross & Revd. Kennedy—The service was conducted with great seriousness & solemnity. All appeared to take a deep interest in the transactions of the day.

Nov. 16th. 1834 (Sabath 3d)

The day cold and gloomy. Prayer and exhortation by E. Cator with a few Christian friends in Church.

Nov. 23d. 1834 (Sabath 4th)

No session But a good meeting of the people & attentive and solum under the preaching of the word.

Nov. 30th. 1834 (5 Sabath)

No service to day Pastor gone to Abbeville.

Decmr. 7th. 1834 (Sabath 1st)

Session met. present Moderator C. W. Miller T. S. Reese & W. Walker When Lewis Servant of A. Lanhon applied to dismission & granted.

Feb. 1st. 1835 (Sabath 1)

No Session—Recd. from Mr. Cater 16 Minuest of the faul session of the Presbytery & disposed of the following number.

To Col. Anderson 1 Copy paid

“ E Harris 1 Do paid

“ John Harris 2 Do paid

“ W. Walker Do. paid

“ C. W. Miller Do Paid

“ J. Clanihan Do Paid

“ W. Gaston Do. paid :

“ Mrs. Syms Do : Recd. 16 Copies

“ Mrs. A. Hunter Do Paid : Recd 12 & Paid for the

“ Mrs. Ferrel Do. Paid : whole of them

“ Elam Sharpe Do paid :

“ Mrs. McDow Do

“ Mrs. Starks Do.

“ John Miller Do.

“ E. B. Benson Do. Paid

“ Thos S. Reese Do. Paid

Feb 21st. 1835 (Saturday)

Present Revd. Cator Moderator, J. Harris, W. Walker, C. W. Miller, E. B. Benson, Thos. S. Reese & E. Sharpe. It was moved and resolved that prayer meeting commence to-morrow at 1-2 past 9 Oclock & that E Sharpe conduct that meeting & that all things be put in rediness for Communion.

Feb. 22d. 1835 (Sabath)

Met this morning. Present Revd. Cator Moderator & others. When Miss Martha C. Benson was examined & admitted With Tucker servant of G. Reese Safford servant of J. C. Miller Juda Do. Robt. Anderson Rosa Do. G. Reese.

Miss Martha C. Benson Baptized.

## Coulered people

1 Tucker G. Reese

2 Safford J. C. Miller : Baptized.

3 Rosa G. Reese

4 Juda Robt. Anderson

March 9th 1835 (Sabath 2)

Session met present Moderator C. W. Miller Thos. S. Reese & Elam Sharpe. When the Clerk was ordered to Draw up another subscription paper for Domestic Missions & to obtain all the signatures he can.

March 15th. 1835 (Sabath 3d)

Session met. Present J. Harris C. W. Miller T. S. Reese & Elam Sharpe. When it was moved and resolved that E. Sharpe shall attend Presbetry with our Pastor Revd. Cator.

March 22d. 1835 (Sabath 4)

The Revd. Cator Preached at 3 Oclock to the coulered people—The Galleries were filled & they were very attentive—Elected two Elders V.I.Z James servant of J. North & Andrew servant of D. Cherry.

Coulered members in Hopewell Church March 22d. 1835

A		D	
1	Andrew	Cherry	Dido
2	Andrew	Sloan	Delila
3	Amica	Hunter	Daniel
4	Aga	Anderson	Duglis
	Annah	Cherry	Dinah
			Daphney
B		E	
Billy		Story	
Betsey		North	Edmund
Betsey		D. Cherry	
Billy		Bisshop	Fredrick
C		F	
Cato		Walker	Fanny
			Fanny
			Floro
			Warley
			Warley

	G		N	
	H			Story
Hannah	Reese G.	Ned		Pinckney
Hester	North	Ned		Story
Hannah	Pinckney	Nero		Ferrell
Herculous	T. Pickens	Nelly		Bishop
Hariot	Story		O	
Hariot	Reese, G.		P	
Henrietta	Reese, G.	Pheby		Story
	I. J.	Patsey		
Jack	Griffin	Peggy		Bee
James	North (Elder)		Q	
Julietta	Reese, G.		R	
Isom	Story	Richard		Dart (Elder)
Judy	Anderson	Rose		J. C. Calhoun
Jackson	Story	Rupard		
Jerry	Pickens	Romeo		Pickens
	K	Rhoda		Lorton
Kate	C. C. Pinckney	Rose		Reese G.
	L.		S	
Lidia	Story	Sam		Story
Lott	Harris	Sophia		Dart
Lucinda	Cherry	Sipio		North
	M.	Stuart		Whitner
Mary	Symms	Sarah		T Hamilton
Monday	Story	Sarah		Gibbs
Mary	Walker	Suckey		Reese
Molly	Hunter	Senah		Story
Mary	Pickens	Sapho		Miller
Milly	Reese G	Solomon		Watkins
Mariah	Watkins	Tucker	T	
		Olvia		G. Reese
				J. E. Smith

A List of White Members in Hopewell Church 22d  
March 1835

Anderson Robt. Senr. & Lady	2
Anderson Robert Junr & Lady	4
Anderson Thos & Lady	6
Adams Cynthia	7
	B
Benson E. B. & Lady	9
Boggs J. N. & Lady	11
Bishop Nicholis & Lady	13
Bishop Jane	14
Bishop Darky	15
	C
Cator Mrs	16
Carter Wm & Lady	18
Clanahan James & Lady	20
Cherry Susan	21
Cherry Elizibeth	22
Cherry Saml. S.	23
Cherry Mary	24
Caminard Polly	25
	D
Dupree Mary	26
Dupre Martha	27
Dupree Susan	28
	E
	F
Ferrell Mrs	29
Ferrill Madison	30
	G
Gaston Wm & Lady	32
	H.
Hubbert Margery	33
Hunter Sarah	34

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Hunter Annah	35
Hunter Mary Senr	36
Hunter Mandanah	37
Hunter Ethelinda	38
Hunter Mary Junr	39
Hunter Ann Junr	40

March 26th 1835

Reported as follows up to this date

White members recd	3
Coulered Do Do	15
Do Do by Certificate	1
White Adults Baptised	2
Do Infants Do	3
Coulered Adults Baptised	14
White members dismissed by Certificates	4
Coulered           Do           Do	1
White members now in the church	113
Coulered Do Do Do	71
	184

White members dead 2 Charles Story & Charles Gail-lard.

Aprile 5th. 1835 (Sabath 1st.)

Session met, Present Revd. Cator, J. Harris W. Walker, C. W. Miller T. S. Reese & E. Sharpe. When it was moved by Reese that the present record in the case of Mr. Story be expunged and a substitute which he offered be placed in leiu thereof.

Aprile 12th 1835 (Sabath 2d)

No. Session. A Sermon & Lecture.

Aprile 19th. 1835 (Sabath 3d)

No Sermon,—Revd. Kennedy who was to preach did not attend the day being so excessive wet & rainy—

Aprile 26th. 1835 (Sabath 4th)

No Session—Revd. Cator Preached & Lectured

May 3d. 1835 (Sabath 1st)

Session met. Present Moderator, J. Harris W. Walker, C. W. Miller, E. B. Benson & E. Sharpe. When it was moved & resolved that the sacrament of the Lords supper be administered on the 1st. Sabath in June & service to commence on the previous Friday.

E. B. Benson had his child Baptised.

May 10th. 1835 (Sabath 2d)

Session met present Moderator J. Harris W. Walker C. W. Miller E. B. Benson & Elam Sharpe. When the Coulered people were instructed in the Gospel.

Robt. Anderson Junr. Had his child Baptised.

May 24th. 1835 Sabath 4th.

No Session. Recd. from Revd. Cator 12 coppies of Minuets of Presbetry of spring session 1835.—

Sold to

1 Col. Anderson	1 Copy
2 John Harris	1 Do
3 C. W. Miller	1 Do Paid*
4 E. B. Benson	1 Do Paid*
5 E. Harris	1 Do
6 Robt Anderson	1 Do Paid
7 Madison Ferril	1 Do Paid*
8 Mrs. Starks	1 Do
9 Mrs. Ann Hunter	1 Do Paid*
10 Mrs. Symms	1 Do.

May 31st. 1835 (Sabath 5th)

Session ment when J. H. — W. Walker— C. W. Miller & E. B. Benson was appointed to superintend the Tables next Sabath.

June 7th. 1835 (Sabath 1st)

Session met. Present Revd. Cator, W. Walker C. W. Miller & Elam Sharpe. When Mr. —— Frasere applied for admission & was duly examined & admited to all the privileges of the Church.

Not so many communed as usial but the meeting was solum.

June 14th 1835 (Sabath 2d)

No Session to-day.—

June 21st. 1835 (Sabath 3d)

Revd. Cater at Greenville. Revd. Dannelly fills the pulpit.—

June 28th. 1835.—(Sabath 4th)

No Session to-day.

3 Coulered children Baptised servants of Genl Whitners.

July 5th. 1835.—(Sabath 1st.)

Service as usial—The coulered members questioned from Rev. Jones's Chaticism & are found improving.

July 12th. 1835.—(Sabath 2d.)

No Session.

July 19th. 183.—(Sabath 3d)

Pastor absent.

July 26th 1835 (Sabath 4th)

Session conveaned. Present Moderator, J. Harris, W. Walker, C. W. Miller, E. B. Benson, T. S. Reese, & Elam Sharpe. When T. S. Reese applyed for Dismission for 3 members & ordered that the Clerk furnish Mrs. Margaret Reese & Mrs. Elizabeth Cherry with letters dismissory & that the third member wait till a report is made to the session.

1 Coulered child Baptised (North)

Augt. 2d. 1835 (1st. Sabath)

Augt. 9th. 1835 (2d Sabath)

Session conveaned. present Revd. Cator John Harris W. Walker C. W. Miller E. B. Benson T. S. Reese & E. Sharpe. When Mr. McGill offered himself for examination for Church priviliges—He was therefore examined & received into the Church.

Sepr. 27th. 1835 (Sabath)

Session Conveaned Present Moderator John Harris W. Walker C. W. Miller E. B. Benson T. S. Reese & Elam

Sharpe. When on motion resolved that John Harris attend Presbetry with our pastor.—

October 11th 1835.—(Sabath 2d)

Novemr. 2d. 1835 Reported 81 white members, 60 Coulered, 2 whites Baptised, 4 Coulered, 2 Whites recd. Coulered & 3 Whites dismissed.

January 3d. 1836 Sabath 1st.

Session conveaned Present Revd. Frasure E. B. Benson C. W. Miller E. Sharpe. When an informal conversation took place on the subject of Missions —A small collection taken up.

January 10th. 1836 (Sabath 2d)

Thos. Andersons Child Baptised & by consent a Certificate given to Edmond & wife of course dismissed.—A Certificate also sent to John Dickson & Wife in Alabama.—

1836 August 3

At a meeting of the Society of Hopewell Congregation it was agreed by the Society to engage W. Ross to labour within the bounds of this Congregation for one year 3-4 of his time and upon his agreeing to labour with us a subscription was opened and \$239.50 subscribed for 3-4 of his time.

August 3d. 1837—

The Revd. A. W. Ross agreed to continue his labours within the bounds of this Congregation for one year 3-4 of year 3-4 of his time, to be devoted this congregation a subscription was opened and \$319 subscribed for his service—

Sept 5th 1838

At the Anaversary meeting of the Hopewell Congregation it was agreed to engage with Mr. Ross for another year 3-4 of his time, a subscription was opened and \$308 :75 subscribed.

Sept 4th. 1839

At the Anaversary meeting of the Hopewell Congregation it was agreed to engage With Mr. Ross for another year a subscription was opened and \$329 subscribed.

The 3d Sabbath in August 1839

Sam S. Cherry was installed Elder by Revd. A. W. Ross.  
11th November 1839.

Ezekiel Harris and Lady Dismissed and moved to Mississippi.

28th. October Robert Anderson's Child Bapbtized.

8th. December. The day appointed by the General Assembly for the Semi centenary celebration which was observed in our Church with considerable attention.

2d Apr. 1840 Thos J. Picken's three Children Bapbtized.

Sacrament 3 Sabbath in Apr

Mr. E. B. Bensons Child Bapbtized on Saturday and Abram a servant of Mr. Thos. Pickens on Sunday.

C. W. Miller Died on 29th. May 1840

Sacrament 3d Sabbath in August.

P. C. Dupre's Child Bapbtized also Phillis a Servant belonging to T. J. Pickens.

Sacrament 2d Sabbath in May 1840.

Miss Francy Dickson was admitted to membership by examination.

Four Black servants namely Billy Jinny Nanny & Dianna belonging to T. J. & Mrs. E. Pickens was admitted & Bap-tised—

Septr 2d. 1840—Being the annaversary

At a meeting of the society it was agreed to engage with Mr. Ross for another year a subscription was opened and Two Hundred & Seventy Two Dollars subscribed.

\$272 subscribed.

William Walker died 25. Jany 1841.

Septr 1st. 1841. Being the annaversary of the society a meeting was held at the Church and agreed to engage with Mr. Ross for another year a subscription was opened and the sum of —————

August 3d, 1840. List of White Members Belonging to the  
Hopewell Church, Pendleton.

A.		Harris Eliza	dismissed	1
Anderson Robert & Lady	2	Harris Ann		
Anderson Mrs. G. T.	1	J.		
B.		Jenkins W. L.	dismissed	1
Benson E. B. & Lady deceased	2	Lorton Mrs.		1
Bishop Nicholas & Lady	2	Lewis Mary Mrs	dismissed	1
Bishop Jane	1	Lorton Amanda Mrs.		
Bishop Darkey	1		M.	
C.		Miller Elizabeth	died 1st March, 1884	1
Cherry S. S.	1	Miller Jane Senr		1
Cherry Susan	1	Miller Jane Junr		1
Cherry Mary	1	Miller Sarah Mrs.		1
Commonade Polly	1	Mr. Jno. C. Miller and Lady		2
Carne Mrs. Dead	1		P.	
Carne Miss Dismissed	1	Pickens Elizabeth		1
D.		Pickens Mrs. T. J.		1
Dupree C. P. & Lady dismissed	2		R.	
Dupree Susan Dismissed	1	Reese Anna		1
Dukes Ann dismissed	1	Reese Rebecah	dismissed	1
Dickson Mrs. dismissed	1	Ross Mrs.		1
F.			S.	
Ferrell Mrs. deceased	1	Sharp Elam & Lady		2
H.		Stark Elizabeth		1
Hubbard Mrs.	1	Symms Sarah		1
Hunter Anna Wolf Creek	1		W.	
Hunter Mary Senr	1	Removed by death 1841		
Hunter Mandanah	1	Walker Wm. & Lady		2
Hunter Ethilinda	1	Walker Eliza		1
Hunter Mary Junr	1	Walker Matilda		1
Hunter Anna Junr	1	53 White Members.		
Harris Susan deceased	1			
Harris John & Lady	2			

Sacrament 5th Sabbath Oct. 1841.

Persons admitted to membership

Miss Elizabeth Sharpe

Miss Mary Smith, Babtized

Jesse P. Lewis, Babtized died Nov. 1845

Thos H. Russell dismissed

Andrew Pickens and his wife Agnes Pickens admitted by letter from Valley Creek Church Alabama also Alfred Fuller of the Methodist Church.

C. P. DuPre Miss Susan DuPre and Miss Martha Carne having applied to the Session for letters of dismission to join the Methodist Church which was granted.

Sacrament 3d Sabbath Mch. 1842

Elam Sharpe and Mrs. Eliza Sloan admitted to membership. Mrs. Sloan Baptized.

Charlott a servant belonging to G. T. Anderson rec'd into the Church having previous been a member but suspended for disorderly conduct.

Sept. 1842 Mrs. Jane Bishop removed by Death

The Sacrament was administered 4th Sabbath of August 1842 Doc Leland & Rev. J Hillhouse & Rev. B. D. DuPre assisting. Oct. 16th 1842 Mr. Alarson Forbes and his sister Miss Cynthia Forbes were received on dismission from Carmel Ch. S. C. Also Mrs. Keziah Forbes received on certificate from the Methodist Episcop. Ch.

Coloured Members. On a review of the coloured members of Hopewell Church ordered by the Session on the 23d October 1842. The following members were ascertained to have a regular connexion with the Church :

Hannah sert of D. Cherry	Mary deceased Gaillard
Andy do dismissed	Nancy Mrs Pickens
Phillis—Thos Pickens	Jane Mrs Pickens
Mary—Doc Symmes	Dinah deceased Mrs Pickens
Cato—Mrs. Walker	nyl Moses C. C. Pinckney
Jack—J. C. Griffin	Maria—Harleston
Diannah free W. T. Pickens	Romeo R. Anderson
Lucy—Maj Simpson	Agga do
Rose deceased J. C. Calhoun	Hannah—Maverick
Dick—Mrs Dart	Diannah—Mrs. Pickens
Billy—T. J. Pickens	Billy—Bishop
Stuart—J. W. Whitner	Nelly do
Jim excluded J. L. North	Andrew—Sloan
Free Dinah	Jerry—R. Anderson

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Caty—Bishop	Abram—T. J. Pickens
Charlotte deceased do	Betsey removed J. L. North
Solomon—Watkins	Ned—C. C. Pinckney
Mariah—do	Jenny Mrs Pickens
Charlotte—G. T. Anderson	nyl. Hannah—C. C. Pinck-
Soffa—Miller	ney.

The three last Moses, Hannah and Maria are reported to have forsaken the ordinances of this Church. Whereupon they are cited to appear before the Session of this Church and answer to the charge. Mary a servant of Mrs Walker having formerly been in the Communion of this Church and having been under suspension for the irregularity of forming a connection without a formal marriage, came before the Session and acknowledged her faults and professed penitence for her former careless manner of life, whereupon she is received under the care of this Session to be restored in due time so soon as it shall be satisfactorily ascertained that she shows her reformation to be genuine and permanent.

Oct 3d 1842 Appeared before this Session June sert D. Cherry and professed penitence his past conduct. June had been in the communion of this Church and had been excluded for disorderly conduct, his case was deferred.

August 3 Sabbath 1842. The Sacrament of the Lord's Supper was administered and a Meeting of four days continuance with considerable interest. (Doctor Leland assisting)

Septem. 5th. 1842 Mr. Alanson Forbes and his sister Cynthia Forbes were received by letter from Carmel Ch. and Keziah Forbes was recd by letter from the Methodist Ch.

Nov. Sacrament administered. Revd. D. Humphrey assisted.

1843 Jan. 3d. Sabbath. Mr. R. Anderson child baptized.

3d Sabbath March. The Sacrament of the Lord's supper was administered There being services on Saturday and

Sabbath only. The weather being cold and stormy. Revd. D. Humphrey assisting.

1843

4 Sabbath May the Sacrament was administered in Hopewell Ch. Assisted by Brethren J. L. Kennedy and B. D. Dupre—

3d Sab June. Mr. Alanson Forbes child was baptized.—

1843

1 Sab August. Mrs. Elizabeth White a member of this church but living out of the reach of Presbyterian churches, and wishing to retain her connexion with this church obtained Baptism for her two children.

Third Sabbath in August the Sacrament of the Supper was administered Rev. Doc Howe assisting—

Nov. 25 Mr. N. Bishop removed by death Approved in Presbytery 1844 H. Dickson, Mod.

1844 May 3d. Sabbath Sacrament administered

October 4 Sabbath Sacrament administered

June Mr. D. Cherry servant was admitted on examination.

Sept. Sacrament administered 20—with assistance

Rev. Wm Carlisle

November 30 Mrs. Jane Gould was received by certificate from the fourth Presbyterian church in Baltimore.

1845

May 5 Mr. R. Anderson dismissed—

Feb. 10 Mrs. Agnes Pickens removed by death.

1845 February 15th. Mrs. M. DuPree dismissed to connect herself with the Methodist Church.

20 Mrs. Ferrell removed by death.

25 James servant of Mr. North excluded for immorality

May 5 The Sacrament administered. The Rev. Br. Mc-Bride assisting.

Septr. 14 The Sacrament administered assisted by Revd. Br. Mc. Bride. The young brethren Gebert and Hilhouse assisted in preaching. The meeting was continued on fri-

day saturday and sabbath. When four members were admitted to the communion of the Ch. Washington Liddel on examination Patric Miller Certif. Jn. C. Miller restored and George a servant of Mrs. E. Pickens on examination. At which time George was baptized. Mr. Elam Sharpes child was baptized.

.....  
about this time or a little after

1845 The thursday before the first sabbath in November The Synod of South Carolina held its first session in the Presbyterian Church in Pendleton, S. C. Opened by the Rev. Edwin Palmer. Dr. Palmer died in 1882 in 94th year of age.

On Saturday Mrs. Susannah Lewis wife of Jesse P. Lewis was admitted on examination.

On 1st Sabbath of November The Sacrament of the Lords Supper was administered\*

\*Doctor Lelans preaching the Sermon and the members of the Synod officiating.

When there was witnessed a season of great solemnity and the manifestation of the power and presence of Christ.

1846 Third Sabbath in May the Sacrament of the Lords supper was administered. Rev. Br. Davis of Willington assisting.

1846 Fifth Sabbath in August the Sacrament was administered. Rev. Doc Leland assisting.

*August 1846—Hopewell Pendleton—List of White Members Belonging to this Church.*

0 Anderson Susan	x Caminade Polly	9
0 Anderson Mary B.	x Fuller Alfred	10
0 Benson E. B.	x Fuller Eliza	11
0 Benson Esther	x Gould Jane	12
0 Bishop Jane	0 Hubbard Mrs.	13
x Bishop Darkey	0 Hunter Mary	14
0 Cherry S. S.	0 Hunter Mandanah	15
x Cherry Suson	0 Hunter Etherlinda	16
0 Chérry Mary	0 Lorton Mrs.	17

0 Lorton Amanda	18	Wolf Creek	41
0 Lewis Susan	19	0 Harris Susan	42
0 Leddele Geo. W.	20	0 Harris Ana	:
0 Miller Elizabeth	21	Josephs wife	:
0 Miller Jane Senr.	22	x Miss Mary Hunter Junr	43
0 Miller Jane Junr.	23	(now Humphrey)	
0 Miller Jno. C.	24	x Mr. Patrick Miller	
0 Miller Mrs.	25	x Mrs. Sarah Miller	
0 Pickens Elizabeth	26	0 Mrs. Anna Reese	
0 Pickens Mrs. T. J.	27	0 Mrs. W. Liddel	
0 Pickens A. C.	28	0 Mrs. J. Walker, whites	
x Ross Mrs.	29	0 Louisa Caruth	50
x Sharp Elam Snr.	30	—Mrs. Catharine Gould	51
0 Sharp Elizabeth Mrs.	31	x Anna E. Ross	52
x Sharp Elizabeth Miss	32	Sarah Leadbetter	
0 Sharp Elam Jnr.	33	Elizabeth Maxwell	
0 Sharp Mrs. not reed	34	Harriet Maxwell	
0 Stark Mrs.	35	Mrs. Duke —	
x Symms Sarah	36	J. C. Smith —	
0 Sloan Eliza	37	dismissed Mrs. T. E. Smith	
0 Smith Mary Miss	38	Mrs. S. E. Smith	
0 Walker Mrs.	39	Miss Sarah Smith	
0 Walker Matilda	40	Died Jan. 15th. 1847	
0 Hunter Anna			

## HOPEWELL PENDLETON

August, 1846—Colored members in the church.

Phillis T. J. Pickens	1	Abram T. J. Pickens	17
Cato Mrs. Walker	2	Jenny Mrs. Pickens	18
Jack Elam Sharp	3	June D. Cherry	19
Lucy Major Simpson	4	Mary Mrs. Walker	20
Richard Doc. Gaillard	5	Geo. Mrs. Pickens	21
Billey T. J. Pickens	6	Hannah Mr. Mavarick	22
Stewart J. N. Whitner	7	Rhoda Mrs. Lorton	23
Nancy Mrs. Pickens	8	deceased Ap. 10th. 1849	
Dianah Mrs. Pickens	9	Priscilla Rev. A. W. Ross	24
Billey Miss Bishop	10	Phillis Junr T. J. Pickens	25
Nelly "	11	Mary do	26
Andrew T. M. Sloan	12	(Mrs. Pickens Jane)	27
Free Dinah	13	Olivia Mr. Josh Smith	28
Caty Miss Bishop	14	Mary Symmes	29
Died 6th. Oct. 1872		Charlotte Pike	30
Solomon Watkins	15	Peter Pickens by letter	31
Mariah "		Malessa Pickens do	32

1847 Apl. 18th. Infant daughter of Mr. E. Sharpe Jun  
Martha Ramsay was baptized.

1847 May 2. Sacrament of the Lords supper administered.  
Mr. Turner assisting.

do. Mrs. Catharine Gould was admitted to the communion  
of this Church.

Mrs. Mary Humphrey (formerly Hunter) was dismissed  
at her own request.

June 6 1847 Peter servant of T. Pickens was received by letter recommending him from Valley Creek Ch. Alabama.

Melissa Sert. of Do by do from do—

1 Sab. October Sacrament administered Rev. D. Humphreys assisting

December 10th. 1847

Mrs. J. Gould and Miss K. Gould were dismissed in good standing.

1848 1st. Sabbath June the Sacrament of the supper was administered Mr. L. L. Holmes assisting.

Two members were admitted to the Church. Anna E. Ross and Priscilla sert of A. W. Ross.

1848

Nov. 25 Mr. Robert Patterson received by the Session on his dismission from the Pres. Church of Snow Hill Maryland.

4 Sabbath in November 1848. The Sacrament was administered Brethren J. Hillhouse & J. L. Kennedy assisting.

1849 5th. Sab. in Apr. The Sacrament of the Supper administered Brethren J. Hillhouse Sen & E. T. Buist assisting.

Two members were admitted on examination and baptized Viz. Phillis and Mary servants of T. J. Pickens.

Nov. 4th. Sabbath Sacrament administered Services commenced Friday evening & on Saturday and Saturday night. Bro. Jno. McLees assisting.

Feby. 4th. Sabbath. Miss Harriet Maxwell rec'd and baptized.

Fourth Sabbath in May the Sacrament of the Lords Supper was administered, assisted on Saturday by the Licentiate Br. R. Reid and on Sabbath by our Methodist Br. W. Mullinix. At the meeting the following members were received Mr. Josiah E Smith Mrs. Sarah T. Smith and Miss Sarah L. Smith dismissed regularly and in good standing from the first Presbyterian Church in Columbia S. C. And Mrs.

Smith wife of sd J. E. Smith on examination was admitted to the communion of this church.

The Hopewell church held a congregational meeting on wednesday before the above related Sacramental meeting when three Members Elam Sharp, Washington Liddle and Josias E. Smith (in expectation of uniting himself with this Church) were nominated to the office of Ruling Elders.

Then an adjourned meeting was appointed on June 2 185—

1850

June 9 the Second Sabbath— Gilbert Snowdon Smith infant son of Josias E. Smith was baptized by Rev. A. W. Ross in the Hopewell Church in Pendleton.

A Sacramental meeting was holden in hopewell Church (pendleton) on Sabbath 25th. of August assisted by Br. Edmund Anderson.

The appointment for the ordination of the three Elders elect on Saturday previous was disappointed, the day being an unusual storm of rain and wind.

But on Sabbath morning before the action sermon two of said Elders elect Josiah E. Smith and Elam Sharp Jun were solemnly and due form ordained to the office of ruling Elders of the Hopewell Church (P). 1850 Aug. 25.

Received by dismission from the 1st. Presbyterian Ch. of Columbia a coloured woman Olivia servant of Josiah E. Smith.

Revd. A. W. Ross closed his labours in the Pendleton Church in 1851.

Revd. T. L. McBryde D. D. Commenced his Labours Nov. 1851 and closed at death which took place 15th. Apl. 1863.

*Sunday Morning October 27th. 1850*

The Session of Hopewell Presbyterian Church met this day. Present Revd. A. W. Ross, Mr. Benson, Mr. Cherry, Mr. Smith, Mr. Sharpe Jr.

Mr. Ross was requested to act as Moderator and E. Sharpe Jr. as clerk. Opened by prayer.

On motion of Mr. Benson the Moderator appointed a committee of three to examine into the number of members belonging to this Church.

Committee—Mr. Benson Mr. Smith Mr. Sharpe.

Mr. Smith was appointed a delegate to represent this church in the Synod of So. Carolina on the thursday before the 3d. Sabbath in November next at Long Cane Church Abbeville Dist.

Mr. Benson was appointed to attend the adjourned meeting of Presbytery which meet on friday before the 2d Sabbath in November at Anderson Co. House.

On Motion it was resolved that this session meet on the 2d. Sabbath in every month one hour before preaching.

On Motion it was Resolved that notice be given for a special meeting of the Corporation and Congregation of this Church to take place on next Saturday the 2d. of November.

Session adjourned by prayer.

Elam Sharpe Jr. Clerk.

#### Note

Sermon preached this day by Mr. Ross—Congregation small collection taken up for Presbyterial fund amounting to \$11.25 ct.

Saturday Novr. 2d. 1850

The Session met this day after the meeting of the Congregation.

E. B. Benson Chairman of committee appointed to report the number of members belonging to this church at this time reported.

Whites	42
Blacks	28 70

On motion of Mr. Smith the session requested Mr. Ross to supply our pulpit on next Sabbath to which request he acceded.\*

Adjourned. (declined afterwards without giving his reasons for so doing) Elam Sharpe Jr. Secty.

On the last Sabbath in December the Sacrament was administered Mr. McBride & Mr. McLees ministers present meeting was to have commenced the friday before but the weather prevented.

By direction of the Session the Secty was directed to invite Mr. Ross to preach for us on in to this invitation addressed to him by note he replied verbally declining to do so.

On the 1st. Sabbath in March Mr. Humphreys preached for us a good congregation present. On the 2d. Sabbath in March Mr. Reed preached to us—the services commenced the friday night before; attendance on sabbath was good—

By direction of the Session the Sectry was directed to address a letter to the Chairman of the Committee appointed by the last presbytery to visit the congregations in their bounds and to invite them to visit our church as soon as possible, to this invitation Judge Whitner the Chairman replied stating that it would be out of his power to do so.

A letter was then addressed to Mr. Gaillard another one of the Committee requesting their attendance.

By direction of the session letters of dismission were given to Mr. P. J. Miller & Mrs. Sarah Miller also to Mrs. Carlisle (formally Miss E. C. Sharpe)

ELAM SHARPE Jr. clerk  
of session.

Approved in Pres'y April 26th. 1851

J. C. WILLIAMS Mod.

At a meeting of the session held this day July 19 1851 It appearing to the Elders that the Rev'd M. McBryde who was spending a short time in this congregation would make a very acceptable pastor for this church, notice was given for a meeting of the congregation on the 21st. Instant.

July 20th. Sabbath. Mr. Hillhouse assisted by Mr. McBride administered the Sacrament on to-day. Miss Sarah Ann Leadbetter presented herself before the Church this day for examination the session being satisfied with her examination she was baptized and received into the Church.

ELAM SHARPE Jr. Clerk of

July 20th, 1851

Session

August 3d. 1851 Sabbath. Rev'd. McBryde preached this day congregation good. preached to the coloured people in the afternoon.

Applycation being made for letters of dismission for Mrs

Ross & Mrs. A. E. Harrison (was Miss Ross) it was ordered that letters be given them.

Sunday February 8th. The Lords Supper was administered this day Rev'd J. L. Kennedy assisting Rev'd Thos. McBryde

Rev'd Servant of Mrs. Pickens after examination was pabtised and received into the Church.

Approved in Presbytery

April 24th. 1852 R. H. REID Mod.

*Directors T. Society for 1835*

C. C. Pinckney	Doc. Stuart
Doc. Cherry	Doc. Reese
John Harris	Elam Sharpe
	C. W. Miller.

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*Directors T. Society for 1833.*

C. C. Pinckney	Doc Stuart
Doc. Cherry	Doc Reese
John Harris	Elam Sharpe
C. W. Miller	

## HOPEWELL CONGREGATION AND OLD STONE CHURCH.\*

*Vol I. Period 1780-1790. Pages 559-560.*

Hopewell Church, sometimes called Hopewell (Keowee), or Hopewell (on Seneca). The first notice of this congregation occurs in the minutes of the Presbytery of South Carolina, October 13th, 1789. "A people on Seneca apply to be taken under our care and receive supplies." At the same meeting John Simpson is appointed to supply them one Sabbath. "It was organized," says one account, "in 1788 or 1789, by the spirited exertions of a few men who removed from Abbeville. They were not so numerous as the people of Carmel, but better united, more catholic in their principles, and *dispositions*, and liberal in their sentiments. A few of their number are wealthy and very forward to support the Gospel; among whom are General Pickens and Colonel Robert Anderson, both men of great influence in the State of South Carolina. Messrs. Calhoun and DeSaussure, two eminent lawyers in Charleston, have done themselves much honor by liberally subscribing for the assistance of this church. Owing to these circumstances, their ability to support religion in proportion to their numbers is greater than that of any other congregation in the upper part of the State." (Brief MS. account of the congregations at Hopewell and Carmel, by Thomas Reese, September 15th, 1793.) "It was formed," says another account, "in union with Carmel Church, which stands a few miles to the eastward of it, entirely since the Revolution, by the gradual immigration of different families of Presbyterians who removed thither from different quarters. General Andrew Pickens and General Robert Anderson, both from Abbeville, contributed in no small degree, by their example in removing hither with their families, to encourage settlers of their own denomination here." (MS. History of the Churches in the second

\*Howe's History of the Presbyterian Church in S. C.

Presbytery of South Carolina.) This church is near the village of Pendleton, a few miles north of it. Its first house of worship was of logs, not built, according to Mr. Dickson, till 1791, but it gave place, in 1802, to one of stone, and "the Stone Meeting House" has been the well known designation of both the edifice and the church.\*

*Vol. I. Period 1790-1800. Pages 636-37-38-39-40.*

Hopewell (Keowee) remained still associated with Carmel. The two congregations are in what was Pendleton County, a tract of land about forty miles square, ceded by the Cherokees at the treaty, in May, 1777. It was so rapidly settled, that when the census was taken by Congress, about five years after the chief settlements commenced, it contained about nine thousand five hundred souls, and was estimated to have reached ten thousand in 1793. Hopewell was first organized in 1788 or 1789. In December, 1792, in consequence of an invitation from these two churches, the Rev. Thomas Reese, having been dismissed from his former charge at Salem, on Black River, and having considerably lost his health by a long and laborious application to the duties of the Gospel ministry, in the low country, removed his family into the bounds of Carmel congregation, and became the pastor of the two churches, preaching to them alternately. Carmel consisted at that time of about sixty families and Hopewell of about forty.

"Those who make a profession of religion," says Dr. Reese, "are well informed, considering the opportunities they have had. They are attentive to the instruction of their children in the principles of religion and many of them

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\* The treaty of Hopewell was concluded by General Pickens, on his place called Hopewell, in 1785, with the Cherokees, Choctaws, Chickasaws, and Creeks, who were assembled for that purpose, and formed four different encampments. General Pickens fought a battle with the Cherokees at Mount Tomassa, where he also settled a place. He had a fondness for being near the Indians. He was a man of few words, rather stern in his manner, but of great integrity, wisdom and courage, and was greatly respected by his Indian neighbors as by all others.

appear to be truly pious. A considerable number of the people in Carmel formerly leaned to the seceders; but they seemed to become more liberal, and all join, except a few of the most ignorant and bigoted.

"The people who compose these two congregations are, in general, remarkable for the great simplicity of their manners, the plainness of their dress, and their frugal manner of living. At the distance of 250 miles from the Capital, they are strangers to luxury and refinement. Blessed with a healthy climate, brought up in habits of labor and industry, and scarce of money, they are for the most part clothed in homespun; nourished by the produce of their own farms, and happily appear to have neither taste nor inclination for high and expensive living. There is a quiet degree of equality among them. By far the greater part are in what might be called the middle station of life. None are very rich, few are extremely poor. There are few slaves among them and these are treated with great kindness and humanity. They enjoy all that liberty which is compatible with their situation; and are exempted from that rigorous bondage to which their unhappy countrymen in the lower parts of the State are subjected. These are all circumstances favorable to virtue and religion and give ground to hope that these will flourish long here, when they shall have been in a great measure banished from those parts of the country where slavery, luxury and wealth have taken possession. As the country is in its infancy we have yet to expect that these congregations will soon become much stronger, and in the course of a few years, if peace continues, it is probable that each of them will be able to support a minister. It is a pleasing reflection to the friends of religion, that as the people travel westward, the gospel travels with them, or soon follows after them; that God inclines the hearts of ministers, respectable for learning, worth, and piety, to settle in these uncultivated regions. It is a consideration which often affects pious ministers and pious people, when convened for

public worship, that in these wild-extended forests, where the cruel savage lately roamed, Christian churches are erected, and Christian congregations assemble to pay their homage to the great Lord and Father of all; and that in these very places, where a few years ago nothing was heard but the songs and the shouts of the Indians, the glad tidings of salvation are proclaimed, and the voice of prayer and thanksgiving arise to the Creator and Redeemer of all. Reflections of this kind call to mind the words of the evangelic prophet, 'The wilderness and the solitary place shall be glad for them, and the desert shall bloom as the rose,' &c.

"Drawn up in great haste by                    THOMAS REESE."

"September 15, 1793."

We have copied this as a description of these congregations, by their pastor, and a witness contemporary with the times of which we speak. It is a portion of one of those brief histories of churches ordered by the General Assembly, and written by special appointment of presbytery, which was designed to furnish materials for the history of the American Presbyterian Church, to several of which papers we have been greatly indebted. It is a favorable specimen of the style of this eminent clergyman who was probably the most finished writer of that day in our portion of the church.

The birth, parentage and earlier life of Dr. Reese, have been quoted on pages 411, 492, and 493, from a memoir written by Dr. Witherspoon, of Alabama, and forwarded for our use. We proceed to give that portion which belongs to the period over which we now pass, which proved to be the closing period of his life:

"About the year 1790, circular letters were written by Mr. Austin, editor of the *American Preacher*, to distinguished preachers of all denominations, requesting them to furnish two sermons annually, that a selection might be made from them, and published as specimens of pulpit eloquence in the United States. One of these letters was ad-

dressed to Dr. Thomas Reese, and he sent on two sermons which were published. In the 4th volume of this excellent miscellany, he appears as the only contributor south of Virginia. Among his unpublished manuscript were specimens of poetical talent, highly creditable. His farewell sermon to his congregation in Salem was published at the request of his church, and is still possessed by some of the members, and esteemed for the excellent advice it contains. Dr. Reese was in person easy of access, a friend to human nature, but particularly attached to men of science and religion. With powers of mind equal to his benevolence and piety, he justly held a conspicuous place among eminent and good men. As a proof of the deference paid to his talents by his brethren in religious assemblies, he was selected by some leading men of the presbytery of South Carolina, on a certain occasion, to repel the charges brought by the Rev. W. C. Davis, in a discourse preached before that body, in which he denounced all his fellow-Christians who owned slaves. This reply of Dr. Reese met the entire approbation of the presbytery, and greatly mortified Davis, this early *advocate* of abolition, in 1794. It is an able argument on the subject of slavery, and shows how early this vexed question had been introduced into the Southern church. It is still extant and in the possession of his quondam pupil. Dr. Reese's theological opinions were founded solely on the authority of the Scriptures, and of course Orthodox. His appearance in the pulpit was graceful and dignified, his style flowing and elegant. He was in the habit generally of writing out his sermons with great care, and seldom, if ever, took the manuscript in the pulpit. His preaching was of the extempore kind, adding to the mature reflections of the study, the powers of his native oratory. His flowing tears, and often suppressed voice, told the feelings of the heart, anxious only for the salvation of souls and the glory of God. Like Paul he warned his hearers day and night with tears. His success in his ministerial labors evince the power and pres-

ence of the Holy Spirit. It is a subject of painful regret that the examples of such men as Dr. Reese, Edwards, Whitefield, and others, should be lost, and that their successful manner of awakening and instructing their hearers, should be supplanted by the cold and prosy reading of sermons from the pulpit which so effectually lulls to sleep a waiting audience, or binds them up, in the present day. Dr. Reese was also an ardent lover of sacred music, and was careful to have his congregation well instructed in this devotional part of worship. His own melodious voice, mingled with those of the whole congregation, filled God's court with sounding praise. He did not trust this part of divine worship to a *choir*, which, as the proxy of the congregation, might sing praises to God; but adopted in his teaching the language of David in the 67th Psalm. *Let all the people praise thee, O God*; repeating the injunction in the 5th verse, *Let all the people praise thee, O God*. For classical literature, so much decried by the superficial, he was a great advocate, and to evince his sincerity, retained the knowledge of the dead languages as long as he lived.

"As a teacher he had a peculiar facility of communicating knowledge, and the happy talent of commanding respect without severity. For a period of five or six years of his life, and that too past the meridian, exclusive of his performing the regular duties of a pastor, preaching on the Sabbath and lecturing to the colored part of his congregation, he superintended a small farm, and attended to a large classical school, with but little assistance, in the course of the week. And it is well recollected, that during more than one season he preached two sermons on the Sabbath, and performed, besides, the other duties mentioned above.

"Dr. Reese was 'given to hospitality,' and evinced his benevolence by visiting the sick and afflicted, and relieving the wants of the poor and needy. Having read many medical authors, and being conversant with physicians, he had acquired a pretty general knowledge of Southern diseases,

and in his visits to the sick frequently imparted not only spiritual consolation, but medical aid. This was the more acceptable, as at that time there were no physicians near him. In the winter of 1792 and 1793 he removed from Salem to Pendleton District, South Carolina, being among the first who removed from the low country to the upper.

“Having settled near Pendleton village, he took charge of two churches, one near Seneca River, in the neighborhood of Generals Pickens and Anderson, the other church some ten or twelve miles distant. In these he labored some years; but the climate of the upper country not agreeing with his constitution, his health declined. He was attacked with hydrothorax in the latter part of his life, and such was the nature of his disease, that he did not lie down for weeks previous to his death. He bore this affliction with great patience and resignation to the will of his divine Master, and died in 1796, aged 54 years. His remains lie in the graveyard, attached to the Old Stone Church, near the village of Pendleton.\*

“Chancellor James, of South Carolina, in his Life of Marion, speaking of Dr. Reese, says:

“‘In contemplating the meek and unobtrusive manners of this eminent servant of the Most High, we do not hesitate to say he was a pattern of Christian charity, as nearly resembling the Divine Master as has been exhibited by any of his contemporary fellow-laborers in the Gospel.’

“It may be truly said, in conclusion, of this excellent man,

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\* *Epitaph of the Reverend Thomas Reese, D. D.*

Here rest the remains of the REV. THOMAS REESE, D. D., a native of Pennsylvania, who departed this life in the hopes of a blessed immortality, in the year of our Lord one thousand seven hundred and ninety-six, aged fifty-four years. He was pastor of Salem Church, Black River, about twenty years. He was then chosen pastor of Hopewell and Carmel congregations, and died a few years after. Exemplary in all the social relations of life, as a son, husband, father, and citizen, he lived esteemed and beloved, and died lamented. His talents as a writer and preacher were of a highly respectable grade, and were always directed to promote the virtue and happiness of his fellow-men.

that he lived esteemed, and died lamented by an extensive circle of warm and devoted friends.

“J. R. WITHERSPOON.”

“Brookland, near Greensboro, Ala., 6th September, 1851.”

Hopewell and Carmel (late Twenty-Three Mile Creek) reported, sorrowfully, to Presbytery, the death of Dr. Reese, and asked to be supplied.

The following is their petition:

“To the Rev. Presbytery of South Carolina, to sit at Nazareth, on the third Tuesday or Wednesday of October next:

“The remonstrance and petition of the united congregations of Hopewell, on Keowee River, and Carmel, on Twenty-Three Mile Creek, both of the County of Pendleton, and State of South Carolina.

“Humbly sheweth: That we are left destitute of the ordinances of the gospel in both of our congregations, by the death of Rev. Thomas Reese, of whose labors we had share in each congregation as our pastor. We, therefore, make known our destitute condition to your Reverend Body, that you may take our situation under consideration, and grant us supplies in such way and manner as to your wisdom may seem convenient.

“And your petitioners, as in duty bound, will pray.

“ROBERT ANDERSON,

“JOHN WILLSON,

“ROBERT McCANN,

“ROBERT HENDERSON,

“ANDREW PICKENS.”

In pursuance of this request, J. Simpson and J. Gilliland were appointed in October, 1796, and April and October, 1797, and April, 1798, with the addition of A. Brown, at Carmel, to visit them; and these supplies were probably continued to the close of the century.

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*Vol. II. Period 1800-1810. Page 149.*

*Hopewell (Keowee).*

This congregation was dependent still longer on the Presbytery for supplies. The minutes of the Presbytery show that Rev. Mr. Simpson was appointed twice and Rev. Mr. Dickson once to preach to them, in 1800. Mr. Gilliland, Sr., Mr. McElhenny and Mr. Montgomery, in 1802, and Mr. Templeton and Mr. Gilliland, Jr., in 1804. On the 12th of September, 1803, a call was presented from this church for one-half the ministerial services of the Rev. James McElhenny, and from the same for one-fourth the ministerial services of Rev. James Gilliland, Sr.; also a call from Carmel, heretofore associated with Hopewell (Keowee), in the same pastoral charge. Mr. Gilliland accepts the call so far as it respects himself; Mr. McElhenny takes it into consideration. A year passed, and Mr. McElhenny had not signified his acceptance of these calls, but Hopewell again presents a call for half, and Carmel for half of the ministerial labors of Benjamin R. Montgomery. Presbytery is embarrassed, but places the calls in Mr. Montgomery's hands, "not knowing but it may be the design of the people to obtain the services of them both." The result was that Mr. Montgomery became their ordained pastor, April 4th, 1805, Presbytery holding its spring sessions at that church. The ordination sermon was preached by Dr. Waddell, and the charge was delivered by Rev. John Simpson, the Moderator of Presbytery. Mr. Montgomery remained in this pastoral charge for two years, and was dismissed from it in September, 1807. The Rev. James McElhenny, who was now residing among them and preached to them half his time, was their pastor through the remainder of this decade. The church was often known in popular language as "The Stone Church," the house of worship being built of that material in the year 1802. The great revival of 1802 was felt here and some persons now living recollect

the camp fires around the church, among the memories of their youth.

*Vol. II. Period 1810-1820. Page 301.*

*Hopewell (Keowee).*

The Presbytery of South Carolina (then the Second Pres. of S. C.) met at this church, on the 3d of April, 1810, on the 27th of August, 1811, on the 6th of April, 1813. At the first of these meetings the Rev. Jas. McElhenny was present, for he was in the land of the living and was pastor of the church. He possessed a strong and vigorous mind, and his eloquence consisted of strong reasoning united with persuasive and touching tenderness. Mr. McElhenny was assisted in his pastoral labors by John D. Murphy, who was received as a licentiate from the Presbytery of Orange, on the 27th of August, 1811, and for two-thirds of whose ministerial labors a call was presented by the Hopewell Church. Presbytery granted the request, "it being understood that Mr. McElhenny, the regular pastor of said church, could not labor among them more than one-third of his time." Dr. E. Smith and Mr. Murphy are said to have created a mill pond and established rice fields for their mutual benefit, which originated a malarial fever in the summer and fall of 1812. Of this fever Mr. Murphy, who was the son-in-law of Mr. McElhenny, died, and he soon followed him to the grave. Mr. McElhenny died on the 4th of October, 1812. The Rev. Thomas Price, from James Island, preached a funeral sermon occasioned by their death, and it was among the reminiscences of Rev. David Humphreys, so long the beloved pastor of Good Hope and Roberts, that Mr. Price came up to Rev. Andrew Brown's while he, Humphreys, was there at school, to have him examine the manuscript, a copy having been requested for publication, and that while there he assisted Mr. Brown at a communion season at the Bethel Church, greatly to the edification of the people there

assembled. The following is the inscription in the graveyard at the "Stone Church," in memory of Mr. McElhenny:

"Sacred  
To the Memory of  
the  
Rev. JAMES McELHENNY  
  
Senior pastor of  
the  
PRESBYTERIAN CHURCH OF  
HOPEWELL IN PENDLETON DISTRICT,  
Who died October 1st, 1812,  
Aged 44 years.

"Greatly lamented by his friends, who knew  
His generous worth. His flesh returns to dust!  
His spirit ascends to prove religion true,  
And wait the resurrection of the just!"

Hopewell now became dependent upon occasional supplies from Presbytery. In the spring of 1813, Rev. John B. Kennedy and Hugh Dickson were appointed to administer the Lord's Supper the ensuing summer. In the spring of 1816, Carmel and Hopewell petition that James Hillhouse may be permitted to officiate as a stated supply between the two congregations till the next stated sessions, and their request is granted. This results in a call extended to him through the Presbytery, in November, from Hopewell, for two-thirds of his time, which he accepted. An intermediate session was held at Hopewell (Keowee) on the 23d of April, at which Mr. Hillhouse was ordained and installed, Rev. Richard B. Cater preaching the sermon from 2d Tim. ii. 15, and Wm. H. Barr delivering the charge to the newly ordained pastor and people. During the pastorate of Mr. Hillhouse, the Female Religious Tract Society of Pendleton sent its contributions to Presbytery and received its thanks for their generous donation.

*Vol. II. Period 1820-1830. Page 397.*

*Hopewell (Keowee).*

Popularly known as the "Stone Church." At the close of the preceding decade, we found this church and Carmel under the pastoral charge of the Rev. James Hillhouse. They are united as if one joint charge in the statistical tables of 1825. Yet the pastoral relation with Mr. Hillhouse was terminated by act of Presbytery, October 5th, 1822, and the church petitions for supplies, and the licentiates are directed to supply this and certain other churches. About that time, on the 6th of October, 1825, the Presbytery of South Carolina met at this church. On the 8th of March, 1827, Hopewell and Carmel churches both petition for supplies, and supplies are granted. The Rev. Aaron Foster, in 1828 and onward, alternated between this church and Willington. He was a native of New Hampshire, a graduate of Andover Dartmouth College and Seminary. Other information respecting this church we do not have. Hopewell (Keowee) and Carmel are represented as having a membership as united in 1825, of 115 members; Hopewell in 1826 and 1828 as having 59 members, and in 1829 as having the same.

*Pendleton Village.*—Preaching seems to have been transferred to this village within this period.

*Vol. II. Period 1830-1840. Page 552.*

*Hopewell (Keowee) and Pendleton.*

The Rev. Aaron Foster is believed to have served this church a portion of the time, till 1832, when he returned to the North. He is set down in the statistical tables as its pastor from 1829 to 1831, during which time the membership rose from fifty-nine to sixty-eight. In 1832 the church is reported as vacant, but as having received fifty on examination and three by certificate, and as having a membership

of one hundred and nineteen. It had shared, doubtless, in the revival of that period. The next year Rev. Richard B. Cater was stated supply; the additions on examination were ninety, the whole number of communicants two hundred and nine.

In 1834, twenty-seven were added on examination, and the whole number was one hundred and ninety-one. The next year the whole number of communicants was two hundred and nine, which was retained in 1836. Mr. Cater was succeeded, in 1837, by Rev. Anthony Ross. The communicants continued the same till 1840, when they were one hundred and eighty-two in number.

*Vol. II. Period 1840-1850. Page 749.*

*Hopewell (Keowee) and Pendleton.*

The Rev. Anthony W. Ross continued the pastor of this church until 1851. The membership of the church, which was 209 in 1837-'38, was 182 in 1840, 88 in 1845 and 76 through the remainder of the decade. Early in the next decade, T. L. McBryde, D. D., became their minister, who died April the 15th, 1863. The Synod of South Carolina thus notices his death:

The Rev. Thomas Livingston McBryde was born of Scotch-Irish parents, Feb. 25th, 1817, in Abbeville District, S. C. Professed religion at the age of fifteen in the Presbyterian Church, Hamburg, S. C.

Having duly entered Franklin College, Athens, Ga., he graduated in his twentieth year. He studied theology in Columbia, and was licensed by Harmony Presbytery, in April, 1839. He was ordained a missionary to China, December, 1839, by Charleston Presbytery, and sailed for Singapore, March, 1840. His health failing, he returned in 1843. In 1846 he was installed pastor of Providence and Rocky River Churches, Abbeville District. His health again seriously failing, and having received a call from Hopewell

Church, Pendleton, he accepted this call to a field in a pure and bracing climate, in which he labored until his decease, April 25th, 1863, having received from Erskine College the degree of Doctor of Divinity.

A living faith in Jesus was the principle in the character of our brother. To an eminent degree he walked by faith and not by sight. For many years he possessed an habitual certainty as to the existence of that city with foundations whose builder and maker is God. He had an assurance of his title through Christ, to an eternal abode in heaven. He could say : "We know that if the earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." He believed that God, who by a covenant had secured his eternal happiness, would secure temporal provisions. Hence, he took little thought for the present life, pursuing a course, which to the view of unbelief appeared quite reckless. But his reliance on Providence was not disappointed, and God, through his people, took care of his widow and orphans. Receiving an adequate support from the church, he unreservedly devoted himself to ministerial duties as a ruler in God's house—as a preacher of the gospel, as a shepherd watching over, guiding and comforting his people. To perpetuate his blessed memory we place this brief memorial on the records of the Synod of South Carolina.

**“THE OLD STONE MEETING-HOUSE.”\***

*(Copied from a Scrap-book loaned by Miss Eliza Pickens,  
Pendleton, S. C.)*

We learn from the record that “the first house of worship was erected in 1790, of logs, about 80 rods east of the late Ezekiel Pickens’ dwelling, on the north side of the road. The spot is now grown over with trees.” The growth of the congregation rendered a larger and more commodious house of worship necessary, and accordingly about the year 1797, the foundation of “The Old Stone Meeting-House” was laid. It is a commodious stone building and will stand as an enduring monument of the workmanship of John Rusk, father of the late Senator Rusk. It was built by subscription and finished in the year 1802. From the Session Book we learn that the principal contributors were Gen. Pickens, Gen. Anderson, Geo. Reese, Wm. Steele, Capt. McGriffin, Hardy Owens, Mr. Whitner, Mr. Calhoun and Gen. Earle; the seats and pulpit were furnished by Gen. Pickens individually. Gen. Andrew Pickens, Gen. Robert Anderson, and Major Dickson were chosen Elders when the church was organized.

Entering the church yard and turning to the left, we come to the grave of the Rev. Thos. Reese, deceased. The Sessions Book informs us that Dr. Reese was installed pastor of the Society in 1792; having graduated at Princeton College in 1768. He pursued his studies with an ardour that injured his health and abridged his life. He died in 1796, at the age of 54 years, leaving behind him the character of a distinguished scholar, an able preacher, and an eminently pious man. It was our intention to have dwelt at length upon the character and services of Dr. Reese, but circumstances will not permit. Indeed, after reading the spirited sketch of his life and labors, drawn by Dr. Witherspoon, of Alabama, and published in the Sixth Column No. 1, of

\* *Pendleton Messenger*, date of issue unknown.

the Southern Presbyterian Review, we feel that it is unnecessary.

Dr. Reese is an historical character; was an ardent patriot, wrote and spoke for American Independence, and those who would know more of him can consult Ramsey's History, Foote's Sketches of North Carolina, and Chancellor James' Life of Marion. The latter, speaking of Dr. Reese, says: "In contemplating the meek and unobtrusive manners of this eminent servant of the Most High, we do not hesitate to say he was a pattern of Christian Charity, as nearly resembling the Divine Master as has been exhibited by any of his contemporary fellow-laborers in the Gospel." A fit tribute to a truly great and good man.

Beneath a cluster of cedars reposes all that is mortal of John Miller, printer. We lingered long by his grave, for his eventful life afforded us food for meditation. If we could have seen and conversed with his descendants, who live in this vicinity, we could have given a fuller sketch of him. Mr. Miller was the oldest typo in the State. For the publication of Junius' letters—the author of those papers he well knew—he was expelled from England. He came to South Carolina; probably worked \* \* \*

removed to Pendleton, using the press which Gen. Greene had in his campaigns; he did job work, until he commenced the publication of the "*Pendleton Messenger*," the second paper established in this State.

The world has speculated much as to the authorship of Junius, but John Miller carried the secret to his grave at the "Old Stone Meeting House," and has left no information as to the name of the author.

Passing from the grave of Mr. Miller, we come to that of Dr. F. W. Symmes, his successor in the publication of the "*Messenger*." Dr. Symmes was born near this town, was a class-mate of Col. B. F. Sloan, at the classical school of the Rev. Dr. Reese; settled first in the fork of the Fork of Seneca and Tugaloo Rivers, thence removed to Elberton,

Georgia, and finally settled at this place. About the year 1826, he assumed the editorial chair of the "*Messenger*," which he filled with signal ability until the year 1848, when the weight of years and the burden of an extensive practice induced him to give it up. Dr. Symmes was modest and retiring in his manners, but a most social gentleman when once acquainted with; he enjoyed largely the confidence of his fellow-citizens, was often elected a member of the Legislature, and once or twice to the State Convention. Possessed of a strong intellect, he filled well every position in life, and died at an advanced age, lamented by all.

Entering a brick enclosure, we stand by the graves of Gen. and Gov. Pickens, father and son. Modest inscriptions on marble mark the spot, and allude to the worth of each. Gen. Andrew Pickens was a remarkable man, and to him we are deeply indebted for our liberties. A truer patriot, nor more intrepid soldier than he, never trod our soil; and there are few more brilliant Revolutionary characters. Gen. Pickens very early settled in Pendleton District, entered a body of fine land on Seneca River, which is seen by the traveller as he crosses at Cherry's Bridge, and resided there until late in life. The white population was at that time sparse in the interior of Carolina, and great diversity of opinion existed as to the propriety of resisting the power of Great Britain. A belief in the perfection of the ancient system was strong; and the spirit of opposition to the new Government regarded, if not unjustifiable, at least, rash and inconsiderate, and leading to consequences the most disastrous to the peace and happiness of the community. The exertions of the brave Colonel, Col. Pickens, to counteract those fallacious principles, and to adopt opinions similar to those which animated the bosom of every true friend of his country, were indefatigable. He was constantly on the alert. Vigilance, indeed, became indispensable; for, although the Tories would oftentimes show a disposition to temporize, yet it was evident from the murmurings and

secret caballing that they only waited a favorable opportunity to declare their sentiments, and to engage in open and decided hostility. No sooner, therefore, did the British appear in force in the South, than their smothered resentment burst into flame. Several hundreds of them embodied, and committing every species of depredation on their route, marched forward to join the royal army in Georgia. Col. Pickens, apprized of their movements and irritated by their rapacity, pursued them with rapid steps, and overtaking them at Kettle Creek, attacked them so vigorously, that in less than an hour forty of their number, and among them their leader, Col. Boyd, were killed, and the rest so completely dispersed as to leave no apprehension of further trouble.

After Pickens had routed the enemy and taken several prisoners, among whom was Col. Boyd, then mortally wounded, he asked the dying man for leave to pray for him, which the latter, being an infidel, scorned, saying, "I want none of a d—d rebel's prayers." Col. Pickens then asked him if he could do anything for him? He replied, "Keep my silver spurs and deliver them to my wife."

**OLD STONE CHURCH.\***

*(Written for the Keowee Courier.)*

No more sacred landmark stands in the upper part of South Carolina than the Old Stone Church and its burying ground, near Fort Hill, Oconee County.

The whiteness of the inside walls of the old church tells that the hand of youth has swept the cobwebs of age from the yellowed plaster, that the Gospel in its fresher language may be reflected from newer planes to the ears of later day hearers. But the exterior walls bear the marks of the seasons that have come and gone through many decades since the old structure was completed.

There, in the vinegrown cemetery, the ashes of many of the brave old patriots and pioneers of upper Carolina, and mothers and grand-mothers of some of the senior intellectual giants of our own day, have long since commingled with the earth. There, on the old worn and weather-stained tablets, we find the names of family trees whose branches are spread out far and wide over many States of the Union, such names as Pickens, Whitner, Maxwell, Lewis, Sloan, Calhoun, Benson, Kilpatrick, Adger, Miller, Dickson, and many others. I laid down among the tall weeds which surrounded a tomb that had borne the rains and storms and snows of nearly an hundred years. So darkly stained was the once white tablet, that I could only make out the name, Charles Storey, and the date of his death, which was in 1812. I lay there, with closed eyes, and wandered back, in imagination, to the days when the world was not so prone to selfishness.

Near one side of the little yard, and whose head and foot are marked by two large pines, is the grave of Bynum, who fell in the memorable duel whose surviving participant was Hon. B. F. Perry. Nothing stands to mark the spot save the two pines.

\* *Keowee Courier*, Sept. 6, 1894.

From the column which marks the resting place of E. B. Benson, who died March 4th, 1860, I made a note of the following beautiful quotation :

"The last end of the good man is peace, how calm his exit,  
His summoned breath went forth as peacefully  
As folds the spent rose when the day is done."

Within a stone wall inclosure lie the remains of the elder members of the Pickens family. A simple tablet, planted deeply in the ground, marks the spot where all that was mortal of Gen. Andrew Pickens was laid to rest seventy-seven years ago. In these few simple words is couched the history of a great soul, an indomitable will and untiring body : "Born September 13, 1739 ; died August 11, 1817. He was a Christian, patriot and soldier. His character and actions are incorporated with the history of his country."

Nearby the Pickens plot I found the grave of Joseph Whitner. The tablet still standing was so darkly stained that I could read its lettering only by the touch of the fingers. With some little difficulty, I made a note of the epitaph, which I give in full : "Sacred to the memory of Joseph Whitner, a native of Germany, who died of apoplexy, April 12, 1824, aged 67 years. Left, by the death of his parents, an orphan child in a strange land, wholly destitute of property and kindred, he was mercifully preserved to bear a part in the struggle of his adopted State for Independence, to live many years in the enjoyment of the blessing of liberty, an example of probity and sincerity in his relations as citizen, friend, father and husband and to die after twenty years in the Presbyterian Church, in the faith of pardon through the blood of the Redeemer. His children have placed this tablet over his grave."

After wandering for two hours among the many tombs in the little yard, I turned away, with the voice of my heart bidding a reverent farewell to the peacefully sleeping pioneers of the ancient and sacred city.—C. (signed.)

## THE OLD STONE CHURCH.

AND ITS HONORED DEAD—THE HISTORIC SPOT REVISITED.

BY W. A. DICKSON.

Twenty-six years ago this month I made my first visit to the Old Stone Church. I wrote a little account of it, which was my second contribution to the newspapers. I went back there again yesterday for the first time in several years. The aspect of to-day presents a striking contrast to that of a quarter of a century ago. Then the plank fence that enclosed the graveyard was fast rotting out of sight; whatever shrubbery there was had long since run wild, and the brier and Cherokee rose vied with each other in the race for pre-emption; indeed, the air of neglect and forgetfulness which hung the scene as a pall was more than ethereal—one could cut it with his knife.

Only now and then did people, upon whom the spot had claims, slip in and deposit their dead with as little ado as possible and hurry away with a sense of having taken an unfair advantage in leaving loved ones to sleep the long sleep amid surroundings so gruesome, so uncanny, that they were scary even in the daytime.

The Stone Church had so nearly gone out of fashion as a place of sepulture that the lone pilgrim, as he picked his way among tombs and brambles, was apt to recoil with a start of surprise if he stumbled upon a new made grave or flushed the graveyard rabbit. But a reaction came, and to-day it is one of the best kept cemeteries anywhere in the country. The thicket of cedars that had grown up over the first graves made there a hundred years ago has been cut away; in fact, the entire plot of two acres has been completely denuded of all trees and shrubbery except a pretty spruce poplar in the center of the grounds and some evergreens in the southeast corner.

The two big pines that grew at the head and foot of the duellist Bynum's grave—who ever wrote anything about the

Stone Church without speaking of Bynum's grave—have been cut down. It looks like a pity that the only markers at the grave of the brilliant young lawyer and journalist who, a crack shot and squaring everything by the code-duello, was himself caught in the trap he set for Perry, should be obliterated.

It has not been many years since the revival of interest in the Old Stone Church graveyard came, and I suspect that but for the establishment of Clemson College at Fort Hill, a mile or so away, itself a place of rich historic interest and association, which was fast passing into the realm of forgetfulness, the Old Stone Church graveyard, a veritable Westminster Abbey for upper South Carolina, would by to-day have settled down into a state of complete innocuous desuetude. Some months ago the graveyard was enclosed with a granite fence, and although it is fashionable again to bury the dead there, not much room is left, and it will not be long, if indeed that time has not already come, when Dick, Tom, and Harry will be crowded out.

Many important personages lie there. Gen. Andrew Pickens, the terror of the British and Tories in the time of the Revolution, and of the Cherokee Indians; his son, who was at the head of a regiment of South Carolina troops in the war of 1812, and who in the year 1816 was elected Governor of South Carolina, a distinguished honor in that day of chivalric men and chivalric times; Thomas Reese, the first pastor of the church, a man of high scholarship, and the first preacher in South Carolina to receive the degree of doctor of divinity; Col. Robert Anderson, a Revolutionary patriot of celebrity and one of the founders and pillars of the Stone Church, "Hopewell on the Keowee," and whose name Anderson County bears; two Confederate Colonels, the gallant Whit Kilpatrick, who fell at the head of the First South Carolina in the night fight at Lookout Mountain, October 28, 1863, and James W. Livingston, who going into the war as Captain of Company I, Orr's Rifle Regiment, rose

by promotion to the Colonelcy of his regiment, and who, subsequent to the war, represented Oconee County in the State Senate with credit; Oliver M. Doyle, who, going into the Civil War as Captain of a company in the Second South Carolina Rifles, was transferred to the medical department and was made regimental Surgeon, and who, when he died, was President of the Stone Church and Cemetery Association; Jas. M. McElroy, an ornament in the medical profession and for some time a Representative of Pickens District in the General Assembly; William Davis Steele, for several years Ordinary of Pickens District, and at the time of his death a member of the General Assembly of the State; George R. Cherry, a successful planter, and for one or more terms a Representative of Oconee in the State Legislature; Andrew F. Lewis, who in the old regime and his prime, was immensely popular and represented his people in the General Assembly repeatedly. These all, and many others of no less note lie here, and it is a credit to their descendants and others who have a pride in the past as well as the present that the old graveyard is being cared for and that befitting monuments are being piled over the ashes of its dead —

*W. A. Dickson, in Anderson Mail.*

**OLD STONE CHURCH AND CEMETERY.\***

ADDRESS OF REV. D. E. FRIERSON, OF ANDERSON, S. C.,  
DELIVERED BEFORE THE OLD STONE CHURCH AND  
CEMETERY ASSOCIATION, ON OCTOBER 11, 1894.

(Published by authority of the Old Stone Church and Cemetery Association in the *Keowee Courier*.)

My Brethren: We are standing to-day on a spot made venerable by yonder cemetery, by this building, and by the memory of ancestors whose worth and deeds we would not willingly let die. Let us endeavor to record, from the fragments of history yet remaining to us, another epitaph over this depository of the departed.

On October 13th, 1789, one hundred and five years ago, the Old Presbytery of South Carolina, then embracing the whole State, was appealed to by "a people on Seneca" to be taken under the care of the Presbytery and obtain supplies of preaching. This request was granted and the Rev. John Simpson, a native of New Jersey, and graduate of Princeton College, was appointed to preach to them one Sabbath, to Roberts one, and to Good Hope, then called Little Generostee, one Sabbath. This "People on Seneca" became an organization, according to a brief manuscript of Rev. Thos. Reese, D. D., the same year, and received the name of Hopewell-Keowee. The name of Hopewell was taken from the Treaty of Hopewell, made with the Indians some years before, at the residence of Gen. Andrew Pickens, which was called by the same name. It received the distinctive title "Keowee" from the stream making a branch of the Seneca.

In the same year this church united with Carmel, then called Richmond, in a call to Rev. John Simpson, who declined the invitation. Among the members of this church were some wealthy names, among whom were Gen. Andrew

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\* *Keowee Courier*, Walhalla, S. C., October 25, 1894.

Pickens, a native of Bucks County, Pennsylvania, and Col. Robert Anderson, both of whom removed from Abbeville District, and were men of great influence in the State. The present Counties of Anderson, Pickens and Oconee were then called Pendleton, a section of country ceded some years before by the Chickasaws, Choctaws, Cherokees and Creeks, assembled in four different camps at the residence of Gen. Pickens. This section of the State, on account of its fertility and varied resources, drew settlers from different quarters. After the Treaty of Hopewell, which was concluded in 1785, two years after the peace of 1783, concluded between the belligerent powers of the Old Revolution, it was found, by government census, to contain 9,500 persons.

Gen. Pickens, when a young man, was driven (1761) with a number of families from Abbeville County by an incursion and midnight massacre, perpetrated by the Cherokee Indians at Upper Long Cane Bridge, near the Calhoun settlement. Among the fugitive families was that of Mr. Ezekiel Calhoun. They retired to Waxhaw, Lancaster, and Fisher's Creek communities, in the northern borders of the State. It was there that Mr. Pickens was affianced to Rebecca Calhoun, the daughter of Ezekiel, whom he afterwards married. Mr. Patrick Calhoun, her brother, married Miss Jane Craighead, the daughter of Rev. Alexander Craighead, of Rock River, N. C. After Mrs. Patrick Calhoun's death, he married the daughter of Mr. Caldwell, of Abbeville, who became the mother of John C. Calhoun, of distinguished and honored memory. Messrs. Calhoun and DeSaussure, two eminent lawyers in Charleston, contributed liberally toward the support of this church, showing not only connection and sympathy with the Keowee people, but their deep interest in the promotion of religious truth.

The church was built at first of logs, in 1791. In 1802, eleven years afterwards, it was built of stone and called for a long time the "Stone Meeting House." "Meeting House" is the precise meaning of the word Synagogue, the time-

honored name of the house in which Jesus Christ preached. This church and Carmel remained associated, receiving occasional supplies from Revs. Simpson, Hunter, Mecklin and others, until in December, 1792, Rev. Thomas Reese, D. D., on invitation from them, and being dismissed from his charge at Salem Black River, Sumter County, removed into the bounds of this people, and became pastor of the two churches. He preached for them from three to four years, and died. His remains lie in the cemetery of this church with the well known epitaph upon his tomb.

Very touching, indeed, is the petition of these two churches to the Presbytery, giving an account of the death of their pastor and their request to have their destitution supplied. It is this:

“To the Rev. Presbytery of South Carolina to sit at Nazareth on the third Wednesday, of October next; the remonstrance and petition of the united congregations of Hopewell on Keowee River, and Carmel on Twenty-Three Mile Creek, both of the County of Pendleton and State of South Carolina, humbly sheweth: That we are left destitute of the Ordinances of the Gospel in both our congregations by the death of the Rev. Thos. Reese, of whose labor we had shared in each congregation as pastor. We, therefore, make known our destitute condition to your Reverend Body that you may take our situation under consideration and grant us supplies in such a way and manner as to your wisdom may seem convenient. And your petitioners, as in duty bound, will pray.” Signed. Robert Anderson, John Wilson, Robert McCann, Robert Henderson and Andrew Pickens.

These men were probably the Elders in those churches. We understand this petition to be not only an appeal for the Gospel, but a very affectionate memorial of their loss in the death of their pastor. The petition was responded to by sending Reverends Simpson, Gilliland and Brown at different times.

Dr. Reese was born in Pennsylvania in 1742. Removed

in childhood to Mecklenburg, N. C.; studied under Dr. Joseph Alexander, who then taught a classical school; entered Princeton College, then under the Presidency of Dr. John Witherspoon, a signer of the Declaration of Independence; was licensed to preach the Gospel in 1773; was installed over Salem Black River Church that year; removed to Pendleton County in 1792 and died in 1796. He amassed a large fund of knowledge in those branches auxiliary to a complete theologian. He pursued his studies with a diligence and ardor rarely exceeded. He began and completed his admirable essay on the "Influence of Religion in Civil Society," in which he demonstrated from reason and history that all human institutions are in their own nature, and have ever been found in practice, insufficient to preserve peace and good order without the sanctions of religion, a lesson for to-day. It is an able disquisition and procured for the author the well-merited degree of D. D. from Princeton College. His farewell sermon at Salem Black River Church was published and is still in the possession of his friends. For his powers of mind, his benevolence and his piety, he justly held a conspicuous place among eminent and good men. The Presbytery of South Carolina honored his talents by selecting him to repel the charges made by Rev. W. C. Davis, in a discourse preached before that body, in which Davis denounced all his fellow-Christians who owned slaves. The reply of Dr. Reese met the entire approbation of the Presbytery. It is an able argument and greatly mortified Davis, the early advocate of abolition in South Carolina. The appearance of Dr. Reese in the pulpit was graceful and dignified. His style flowing and eloquent. Anxious only for the salvation of souls and the glory of God, his flowing tears often told the feelings of his heart. His success in his ministerial labors evinced the presence and power of the Holy Spirit. Chancellor James, of South Carolina, speaking of Dr. Reese, says: "In contemplating the meek and unobtrusive manners of this eminent servant

of the Most High, we do not hesitate to say he was a pattern of Christian charity, as nearly resembling his Divine Master as has been exhibited by any of his contemporary laborers in the Gospel."

This church continued to receive supplies after the death of Dr. Reese, and the minutes of the Presbytery show that the Rev. Mr. Simpson was appointed to preach to them twice and the Rev. Mr. Dixon once during the year 1800; the Revs. Mr. Gilliland, Sr., Mr. James McElhenny and Mr. Montgomery during the year 1802. In September, 1803, a call was presented from this church for the services of Rev. James McElhenny, who had resigned his charge of the churches of John's Island, Wadmalaw, and removed with his family and settled in Pendleton County, near to his church, where he had purchased property and had spent several summers. The call was held by Mr. McElhenny for a year or more under consideration. In the meantime Carmel presented a call for half and Hopewell for one-half the time of Rev. Benjamin R. Montgomery. Somewhat embarrassed, the Presbytery placed the call in Mr. Montgomery's hands. He was installed pastor at a meeting of the Presbytery at his church, April, 1805. Rev. John Simpson was Moderator and Rev. Moses Wadell preached the ordination sermon. Mr. McElhenny was then living in the bounds of this congregation. Mr. Montgomery held the pastoral charge for two years and in September, 1807, resigned. Mr. McElhenny, who was still living in this neighborhood, accepted the pastorate for one-third of his time, being employed in preaching elsewhere. He was assisted by his son-in-law, the Rev. John D. Murphy, a licentiate from the Presbytery of Orange. The young man was employed by this church for two-thirds of his time, it being understood that Mr. McElhenny, the regular pastor, could not labor among them more than one-third.

Dr. E. Smith and Mr. Murphy are said to have made a mill-pond and planted rice fields for their benefit, which, in

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the summer of 1812, generated a malarial fever. Of this fever Mr. Murphy died and Mr. McElhenny, his father-in-law, died soon after. Their funeral was preached by Rev. Thomas H. Price, from James Island, a copy of which was requested for publication.

Rev. B. R. Montgomery, whose pastorate of this church was closed in 1807, was called to the church of Bethesda, in Camden. Prior to this call, however, we find him, from the very brief records of that time, teaching a male academy at Cambridge, Abbeville, after his retirement from Hopewell (Keowee). From this point we recognize him as Rev. Benjamin Montgomery, D. D., preaching for one-fourth of his time at Liberty Springs, Laurens District. Again he is frequently invited with others to preach at Upper Long Cane during this interim. From Bethesda, in Camden, after a short pastorate of three years, Dr. Montgomery is elected to the chair of Moral Philosophy and Logic in the State Institution in Columbia, in November, 1811. As Chaplain of that institution, he became the quasi pastor of a large congregation of outside people who attended. The students became anxious to form a more regular connection with Dr. Montgomery as pastor, held a meeting in the Court House on the 19th of July, 1812, of which Colonel Taylor was Chairman of the meeting. At that meeting an association was formed for religious worship, under the pastoral care of Dr. Montgomery, the services to be performed according to the Presbyterian or Independent forms of worship. No Presbyterian Church has as yet been erected. At that meeting Colonel Taylor, Judge Nott and Major Ward were appointed a committee to purchase a lot and build a church. The congregation had hitherto worshipped in the Chapel. In October, 1814, the Presbytery of Harmony met at the new church, not yet completed, and it is probable that a decidedly Presbyterian service was then determined. Dr. Montgomery continued Chaplain of the College, but officiated also for the church at a stipend of

\$500, taking his student audience with him, and continued these services until the year 1818, when he contemplated a removal to Missouri. At this point we lose his track. Dr. Campbell tells us he died in the prime of life in one of the British Isles whither he had gone in pursuit of health. Dr. La Borde tells us that there never was a separation between a people and pastor more trying than his separation from Camden Church. He was often heard to say, "it was the most sorrowful day of his life" when he left Camden. One who heard his farewell sermon says that it was an occasion never to be forgotten. There was not a tearless eye in the church and many irrepressible bursts of sorrow testified the attachment between pastor and people. Dr. Leland remarked that he was "capable of great eloquence." Dr. Campbell remarked that the most brilliant discourse he ever heard was preached by Dr. Montgomery.

Rev. James McElhenny was pastor of this church for two years, from 1810 to 1812, when he died of a malignant fever. He was born in Waxhaw, Lancaster County; studied under Dr. Joseph Alexander, then teaching in Mecklenburg, North Carolina; studied theology under Dr. Hall, of North Carolina. Being licensed to preach, he was called to John's Island, thence he removed to Pendleton, near Keowee, and died. He was buried in the cemetery of this church, with a touching epitaph upon his tomb. He was an eloquent man, with a vigorous intellect, and his preaching united strong reasoning with persuasive and touching tenderness. He was a younger brother of Dr. John McElhenny, of Lewisburg, West Virginia, where, through a pastorate of sixty years, he maintained the Presbyterian standard of doctrine and discipline over an extensive scope of country, and died at a very advanced age.

Hopewell now became dependent upon occasional supplies. In 1813 the church was visited by Rev. John B. Kennedy and Rev. Hugh Dixon. In the spring of 1816 Carmel and Hopewell united in a petition that Rev. James

Hillhouse be permitted to officiate as supply. A call is made for his pastoral services in November and in April, 1817, at a meeting of the Presbytery at this church his installation is effected, Rev. Richard B. Cater preaching the sermon and Rev. Wm. H. Barr charging the pastor and people. On the 17th of October, 1817, a call was made for one-third of his time at Carmel and he was installed over that church in April, 1818, the Presbytery meeting at that church. Mr. Hillhouse emigrated to Greensboro, Alabama, in 1822, and died there in 1835. Rev. Dr. Nall says that, as an effective preacher, he has never been surpassed in the Synod of Alabama. His command of language was remarkable. His feelings were easily excited. He was not a student, but abundant in labors. His appeals to the church and the world were truly powerful.

After receiving licentiate supplies for several years Hopewell and Carmel again petitioned the Presbytery for supplies, and in 1827 Rev. Aaron Foster is sent to alternate between this church and Willington. From this time onward the connection between the churches of Hopewell and Carmel seems to have closed. In 1828 this church had only fifty-nine members, and, as it would seem, by the force of circumstances and mutual consent, preaching was gradually transferred to Pendleton, the village three miles east.

As the ecclesiastical interest of Hopewell (Keowee) seems from this time forward to concentrate in Hopewell-Pendleton, it would seem to suggest the propriety of tracing its history somewhat farther, as it develops in the history of the latter. At the time of the retirement of Rev. Aaron Foster the separate history of this church closes. Rev. Anthony W. Ross, from Harmony Presbytery, and pastor of the church at Winnsboro, was now preaching at Carmel and Hopewell-Pendleton, by mutual agreement. In 1832 we find Mr. Ross officiating as stated supply at Sandy Springs. The recorded history of the precise connection is somewhat doubtful. In that year Pendleton is reported

vacant. The next year the Rev. Richard B. Cater becomes the stated supply.

In 1837 Mr. Cater was succeeded by Mr. Ross, who was at this time preaching at Carmel and still supplying Sandy Spring. By mutual agreement he retired from Carmel and was succeeded there by the Rev. John L. Kennedy. Rev. Anthony W. Ross continued the pastor of Hopewell-Pendleton until 1851. In 1861 or 1862 he removed to Florence, Marion County, retiring from his active ministry, and soon after died in the residence of his son, Anthony. He was a man of fine taste, of great gentleness, of elegant composition and unswerving piety. His remains lie in the cemetery of the Hopewell Church, Marion County. It is remarkable that his church declined in membership from 209 in 1838 to 76 in 1845.

Mr. Ross was succeeded in this church by the Rev. T. L. McBryde. The Rev. Thomas Livingston McBryde was born in February, 1817, in Abbeville District, S. C. At the age of fifteen he professed religion in the Presbyterian Church of Hamburg, S. C. He graduated from Franklin College, Athens, Ga., studied theology in Columbia, was licensed by the Presbytery of Harmony in April, 1839, in the 22d year of his age. He was ordained a missionary to China by the Charleston Presbytery in December of the same year and sailed for Singapore, China, in March, 1840. His health having failed, he returned in 1843. In 1846 he was installed pastor of Providence and Rocky River Churches, Abbeville District. His health again seriously failed and he accepted a call to Hopewell-Pendleton, in a bracing climate. While here, running his pastorate, he was honored with the title of D. D., by Erskine College. Here he labored with great acceptability until his decease, in April, 1863.

A little anterior to Dr. McBryde's ministry at Pendleton (Keowee Church) and about the time of his embarkation for Singapore, a very remarkable interest was aroused in

South Carolina on the subject of foreign missions. It sprung during the decade from 1830 to 1840. It was at first an effort of the united Synod of South Carolina and Georgia to establish a mission among the aborigines of this country. The movement invited a visit from the Rev. William S. Plumer, D. D., then living in Petersburg, Va. At a meeting of the synod in Columbia in 1833, in which Dr. Plumer was present, the movement resulted in the formation of a Board of Missions auxiliary to the A. B. C. F. M. Drs. Leland, Smythe and Gildersleeve were appointed to draft a pastoral letter to the churches, setting forth the claims of this subject. The feeling on this subject was very much awakened and the General Assembly appointed the first Monday in January, 1824, as a day of fasting and prayer. The Synod of South Carolina and Georgia endorsed the proposition heartily. It was a moment of trembling suspense, says the pastoral letter; an influence from above evidently descended upon the whole assembly. Instantly there was such a gush of devout feeling, such a meeting of hearts, such an evident overpowering sense of the immediate presence of God, as we never before witnessed. Before this influence objections vanished, the mountains flowed down. All the members knelt down in prayer and rising upon their feet, by one united voice, adopted the missionary constitution, and, standing, sang the missionary hymn. Almost every face was bathed in tears and almost every frame trembled with emotion. The extraordinary scene closed, and like the great Pentecostial meeting, diffused an electric influence through the land on foreign missions. The spirit of missions at once enthused several young men, among whom was George W. Boggs, who became a member of Carmel Church and devoted himself to the foreign mission work. His support was guaranteed by the Synod. Ordained by the Charleston Union Presbytery in March, 1832, united in marriage to Mrs. Isabella Adger, daughter of William Ellison, and on the 28th of May, 1832, embarked

on the Black Warrior, John Endecott, Captain, for Bombay. John Fleetwood Lanneau, native of Charleston, was ordained foreign missionary in May, 1833; John Leighton Wilson, of Sumter, was ordained by Harmony Presbytery in September of the same year; John B. Adger and James L. Merrick, native of Amherst, Mass., were ordained in April, 1834, and John Livingston McBryde in December, 1839. The writer was present at this latter ordination and witnessed the scene, with the very deepest impressions of the pious devotion of Mr. McBryde, and his appropriate address. These most interesting movements of a past generation and their great results in forthcoming time yet ahead of us, are the outcome of antecedent struggles and emotions felt within these walls and in the dwellings of your pious ancestors. Yes, we will remember the work of the Lord, even his wonders of old.

Gentlemen, let not these venerable walls ever be torn down. They stand with yonder stone tablets of the cemetery as God's two witnesses to forthcoming generations, of the Revolution when Americanism struggled for a name and a place in the earth. Could these stones cry out from the wall, they would tell you of the counsels of a brave Pickens and a brave Anderson, of the prayers devout of warriors, encountering the perils of the wilderness and the perils of the sword for their country, their homes and their sanctuary. Could the stones of these walls cry out, they would tell you of the burning eloquence of a Simpson, a Reese and a McElhenny, of a Hunter, a Gilliland, a Montgomery and a Price. Cater, Ross, and Hillhouse would speak again as if from the dead. Yonder sacred tombs would burst open, as they shall one day, and rehearse what only a few yet know—the thrilling story of households, of fathers afar off chasing savage Indians, or on the field of battle, meeting the mightier foe from beyond the Atlantic; of mothers guarding the household; of brave boys felling the forest; of industrious maidens plying the arts of diligence un-

wearied. O! it is in the interior walks of life where woman lives and sheds around her the grace and love of her sex, that the greatest interest centers. That interior story has not been told. But it is to be told on the great day to come. Yonder they sleep with their fathers, lovers and sons, not famous on the page of history, but whose story is cherished by him who loves the meek. The learned and eloquent Reese sleeps yonder; there the brave, the victorious Pickens; the stern, the logical but pathetic McElhenny lies there; Murphy, the lamented young pastor, and McBryde, the loved and honored missionary, rest there. Yes, yonder sleeps Roberson, the zealous man who brought to this spot the first load of stone that was to build this church, and Mr. Berry Benson, born September, 1789, the honored antecedent of the Caters, Bensons and Harrisons. Yonder sleep the remains of the widow of the chaste and amiable Ross, whose form has mouldered to resurrection dust in the cemetery of Hopewell, Marion, now Florence County, with the dust of the Johnsons, Greggs and McPhersons. Beneath that large chiseled dome of stone lies beside the form of his brother the courageous young Lewis, who, during the war, boldly mounted a ladder to bring down from his retreat in a steeple or garret a deserter, and in the attempt was killed by the stroke of an axe and fell to the ground; and between those two tall pines, standing as head and foot monuments, lie the remains of the fated young Bynum, who fell in a duel with the young B. F. Perry, afterwards one of the Governors of South Carolina. It took place during the Nullification contest, about 1833. There sleep the Cherrys, Sidney, George and John, and Mrs. Samuel Cherry, *nee* Susan Reese, daughter of the learned pastor. And there John Whitner, native of Germany, the father of the late Joseph N. Whitner, whose piety cast a halo of sanctity around the judicial bench. And Richard Lewis, native of Albemarle County, Virginia, who died in 1831. And there lie the remains of John Miller, native of London, England,

who printed Junius's letters, those celebrated philippics, published in the *Public Advertiser* of London between the years of 1769 and 1772 against the English ministry and leading characters of that time, and containing some of the most effective specimens of invectives in English Literature. For his complicity in these powerful invectives Miller escaped to this country, settled here, and in this cemetery he and his sons, John and Crosby, lie buried. This individual and his brother deeded sixteen acres of land for this cemetery and church. And here, too, sleeps John Rusk, the builder of this church and the father of the late United States Senator from Texas. And the gallant Col. F. W. Kilpatrick, brother of Mrs. J. W. Livingston, who in the late war fell mortally wounded in the arms of a friend, breathing, ere he expired, these tender names, "Mother!" "Willie!" the latter his affianced. And how much more of touching history lies enclosed in that famous city of the dead, time would fail us to tell. There they sleep till that tremendous hour when the "powers of Heaven shall be shaken" and the earth yield up her dead.

Gentlemen and Brethren: Before we close this brief sketch of history that circulates around this venerable sanctuary and yonder city of the dead, let me say that there is another monument of the past standing here more durable than these walls and tablets of stone; it is the word "Keowee," one of those original trilaterals of speech that trilled joyfully upon the lips of tattooed warrior and black-haired squaw. It sounds as beautiful to-day, and has risen, with a thousand other names, to the high honor of our American classics. There are no terms derived from Greek and Latin lore, now domesticated within our English language, that charm us more effectually, that sound more sweetly than Keowee, Enoree, Pedee, Congaree, Oconee, or those broader Indian generics, Waxhaw, Cheraw, Choctaw, Kennesaw, or those more elongated quadrilaterals, Ocmulgee, Generostee, Altamahaw, names written with a pen of iron on our moun-

tains, our rivers, our lakes, our Territories and our States, the epitaphs of a receding race. Who would have thought they should have left us a heritage of literature that shall enrich the linguals of America down to the very end of time! There are no monuments of the human race so lasting as the idiomatic speech of nations. Ancient Greece has left the world her sculpture, her Ionic and Doric styles of architecture, but they are not so abiding as her household words, woven and yet constantly weaving into our English vernacular in the shape of innumerable ologies. Ancient Rome has left the world a heritage of names and literature, a literature so far from going into decay it has domesticated itself into the very structure and habitation of the English tongue, clothing its household words with the eloquence and ornamentation of a new and ever widening vocabulary. Almost two-thirds of the English language to-day is a heritage from Ancient Roman speech. The oldest of Semitic tongues, the Hebrew, the language which tells of the birth of the world, the honored medium of communication from Heaven, that has brought us the most precious and important of all information, has come into our language, has given names to our children and enshrined itself in our hearts and homes in the formulas of the Jehovahs, Emmanuels and Amens of our prayers. There is nothing the English language is so proud of to-day as its heritage from the first written speech of the world. The younger Semitic, the language of the Koran, takes a share in this contribution and gives us the scientific and technical names of Algebra, Alchemy, Nadir, Cipher, Alcohol, Elixir, Magazine, and the latest of dying races has left us our "Keowee," and much more written upon our rivers and our mountains. And the great English language, enriched with the treasures of the past, carries in it the undying monuments of the race and must bear down to the end of time the memorials and historic deeds of the whole world.

### THE OLD STONE CHURCH.

There is something in the human heart that yearns for sympathy for the home of the dead, where our loved ones are laid away, awaiting the summons at the great day of the final account. Impressed with these sentiments we could very naturally appreciate the feelings which induced our friends to organize themselves into an Association for the purpose of protecting and improving the historic burying place in Oconee, known as the Old Stone Church. As well as we could decipher, the corner-stone of this edifice shows that it was erected in the year 1794, one hundred years ago.

Seventeen acres of land were conveyed to Trustees by John Miller, an Englishman, who left the home of his nativity to escape trouble caused by his connection with the publication of the "Junius's Letters," for the purpose of erecting thereon a house of worship, known in the history of the country as Hopewell-Keowee. It was the pioneer house of worship in this section of the country.

The building was erected by John Rusk, a skillful workman in stone, and the father of Senator Rusk, of Texas. As the country increased in population other houses of worship were erected. Pendleton, always the seat of learning and wealth, built Hopewell-Pendleton, where services were regularly held, and from this period the Old Stone Church was year by year abandoned to its lonely fate.

In its prosperity the sainted dead of the early settlers of the country were laid to rest in its sacred precincts. Rev. Mr. Reese, the first pastor of the church, was the first to find rest in the old church yard, and over whose remains a marble tablet marks the spot. Then comes the Pickenses, a family of renown, whose remains are enclosed by a brick wall. The head-stone that marks the resting place of Gen. Pickens is being broken and carried away by relic hunters. This is an act of vandalism that ought to be stopped by the strong arm of the law. The graves of the Whitters, Max-

wells, Sloans, Lewises, Pickenses, Calhouns, Bensons, Millers, and many others, are to be found here, marked by the never-failing hand of love and affection. The grave of the fated Bynum, who fell in a duel in 1832-3, by the hand of the gifted Perry, is found between two large pines, one at the head and the other at the foot of his home of clay. The story that has gained credence that these pines grew since his burial, has been exploded. A gentleman who long resided near the place states that the body of Bynum was buried between the pines, small at the time of sepulture, but are now of large growth and imposing. There is a sympathy between these tall witnesses, sighing with every whirl of the breeze, in perfect harmony with the desolation that apparently stands around on every side. The long years gone by have not added to the comeliness even of the spot and the future bears no impress of brightness in the years to come.

On last Thursday the Association met for the purpose of celebrating its first anniversary. Dr. W. B. Cherry, one of the landmarks of the past, is the President, and was unanimously re-elected in opposition to his protestations that his usefulness as a presiding officer had passed away. The remaining officers, including the present efficient Executive Committee, were also re-elected. Col. B. F. Sloan, in the absence of Dr. McBryde, was elected to discharge the duties of Secretary and Treasurer, and, also, as Chairman of the Executive Committee to solicit members of the Association, and collect all funds due the Association by reason of membership, as well as from those who are willing to aid in improving the grounds and cemetery, and protect the place from stock and relic hunters, or rather vandals, who have no respect for the dead and no sympathy for the living. The attendance was reasonably good, especially of the ladies, who are always foremost in works of love and charity.

Dr. D. E. Frierson, of Anderson, had been invited to deliver a sermon on the occasion, and he was present. Rev. J. A. Wilson, of Seneca, opened the services by song and

prayer. Dr. Frierson then delivered his address, which he was pleased to term sermonic and historical. Much care and labor had been devoted by him in his research for facts upon which his remarks were, in the main, founded. The history of the church, Hopewell-Keowee, from 1788-9 to the period within our recollection, was full and very interesting. Altogether the address of Dr. Frierson was able and scholarly and is a most valuable contribution to the current history of this section, viewed either from a religious, moral or literary point of view.

The Association adopted a resolution tendering its thanks to Dr. Frierson for the able and acceptable manner in which he had discharged his duty as orator of the day and requesting a copy of the address for publication.

The Association also decided to print in pamphlet form the Constitution and By-Laws of the Association and such proceedings as would naturally interest the reader and contribute to the success of the laudable aims of the Association.

It is to be hoped that a potent feeling will be awakened in the hearts of those who have loved ones asleep in the old church yard, as well as that of the public, all of whom are interested in the permanent improvement of the grounds, and the protection and beautifying the home of the dead. A small sum of money judiciously expended would accomplish all that is desired for the present. Every one who has a friend or relative buried there should contribute for this purpose, and the public might well assist in the same good work to preserve intact the history and traditions which cluster around this interesting and instructive place.

(From "*Keowee Courier*," 1894, after the meeting at which this address of Dr. Frierson was delivered.)

## MEMORIAL ADDRESS.

AN ADDRESS DELIVERED AT THE "OLD STONE CHURCH," NEAR PENDLETON,  
ON MEMORIAL DAY, MAY 4, 1901, BY WM. S. MORRISON, PROFESSOR  
OF HISTORY, CLEMSON COLLEGE.

We have met to-day, Ladies and Gentlemen, on hallowed ground for a pious purpose. Suffer me, a student and teacher of history, Confederate Veterans, after thanking you for the honor done in calling me to the pleasant duty undertaken to express my heartfelt approval of your noble work, as outlined in your constitution and exemplified in the workings of your organization—United Confederate Veterans.

How appropriate the name you have given your camp! Among the Wofford College boys, who, when Carolina called, forty years ago, laid aside books, left college halls, took up arms, and went to the tented ground and field of battle, were two brothers. One gave his life for his country. Of him a comrade wrote home in a private letter: "Pendleton has had to mourn the loss of another one of her true and patriotic sons—Tally Simpson—a noble fellow, too. He fell, while gallantly discharging his duty, on the field where many have fallen before him, and many, I expect will have to follow his example."—*Letters of Lieutenant Richard Lewis, page 56.* His name your camp bears. The other brother lives and serves his day and generation—and generations that are to follow. One died for the Southern Confederacy. The other, after service in war, in the dark days of Reconstruction, in the trying times of 1876, and in the Wallace House—amid the duties of law office and court room gives freely his best thought, and the earnest efforts of mature life, to the Clemson Agricultural College—of whose Board of Trustees he has been since its organization—and still is, the honored Chairman.

You have asked me, Confederate Veterans, to speak briefly of this church; of the soldiers of this community who served

in our country's wars; and of those old warriors who are sleeping in this cemetery.

On the 13th of October, 1789, when Washington had been less than six months President of these United States, "a people on Seneca" appealed to the Presbytery of South Carolina to be taken under its care and for "supplies of preaching." Their request was granted, and Rev. John Simpson, a native of New Jersey and a graduate of Princeton, was sent to preach to these people, who soon organized as a congregation, and took the name of Hopewell. The name was given in honor of the home of Gen. Andrew Pickens, on Seneca River, near where the Blue Ridge Railroad now crosses that stream, the scene of one of that famous officer's treaties with the Indians—memorable "Treaty of Hopewell." The name of this congregation appears at different times in the records of Presbyterian Church history as Hopewell (Keowee), Hopewell on Seneca, and Hopewell-Pendleton.

Robert Anderson and Andrew Pickens, officers of the Revolution, were two of the first Elders.

The first building was of logs. It was put up in 1790, and stood a mile or two from this spot. Tradition says it was burned—catching from a forest fire. A few years later, in 1797, this building was erected, the site, nearer the centre of the congregation, was deeded by the Millers—either by John Miller—"Printer John"—publisher of the "Junius's Letters"—the pioneer newspaper man of the up-country of South Carolina, proprietor of "*The Pendleton Messenger*"—printed on a press General Greene had used in camp—or by the sons of that worthy man. The first load of stone that was to build the church was hauled to the spot by a Mr. Roberson—"a zealous man." He and Miller are buried here.

Among the most liberal contributors were Andrew Pickens, Robert Anderson, George Reese, William Steele, Captain McGuffin, Hardy Owens, Mr. Whitner, Mr. Calhoun,

and General Earle. The seats and the pulpit were given by General Pickens individually. John Rusk, who had been a soldier of the Revolution, was the builder. To him was born, in 1802, a son, who was named in honor of the President then in office, Thomas Jefferson. This son was United States Senator from Texas, 1846 to 1856, dying in the latter year. One county—and the county-seat of another—in the Lone Star State bear the name of this one of the South Carolina born leaders of the Texans. John Rusk is buried in this grave-yard, a rude stone—like those of which he built the church—appropriately marks his resting place.

About the middle of the last century the wood-work of the church was destroyed by fire, again catching from burning woods.

In the year 1900 a substantial stone wall was built around the grave-yard.

The first preaching for these people was done by Messrs. Simpson, Hunter, Medlin, and perhaps others as "supplies." Reverend Thomas Reese, D. D., was the first pastor, and also the first person buried in the church-yard. His grave was dug before the church was built.

Reverend Benjamin R. Montgomery, afterwards a professor in the South Carolina College, was the next pastor, serving about two years. Upon his resignation, in 1807, Reverend James McElhenny was called to the pastorate, being assisted by his son-in-law, Reverend John D. Murphy. Mr. McElhenny owned the place which John C. Calhoun afterwards made his home, changing the name from "Clergy Hall" to "Fort Hill," in honor of Fort Rutledge, erected on the Seneca by General Williamson. Messrs. Murphy and McElhenny died about the same time. Both are buried here. The next pastor was Rev. James Hillhouse. He served five years and moved to Alabama in 1822, where he died in 1835.

"In 1828 this church had only fifty-nine members, and as it would seem by the force of circumstances and mutual

consent, preaching was gradually transferred to the village of Pendleton."—*Dr. Frierson.*

A missionary to China—1840-1843—Dr. Thos. L. McBryde, is buried here. He was a native of Abbeville District, a graduate of Franklin College, now the State University, Athens, Georgia; a student of the Theological Seminary, Columbia; honored with the title of Doctor of Divinity by Erskine College. He died in 1863, while pastor of this congregation.

Three soldiers of the Revolution—we are told—were buried at the old Stone Church: James A. Garvin, Andrew Pickens and John Rusk.

Of Garvin we have been able to learn only this—that he fought for his country in both the wars with England, and that his grave is here.

Mention has already been made of John Rusk, whose patriotism manifested itself in warring against the enemies of his country and in church building.

The life of Andrew Pickens—in its facts and its lessons—furnishes material not only for one address but for a volume. He was born in Bucks County, Pennsylvania. In boyhood he came with his parents to South Carolina, living first at the Waxhaws, and afterwards in Abbeville. He married Rebecca Calhoun, an aunt of the great statesman. He, under Colonel Grant, fought the Cherokees. He served without pay during the war of the Revolution. Both North and South Carolina elected him Brigadier General. He rallied the militia at Cowpens. He was shot down at Eutaw Springs. At Kettle Creek he offered to pray with the dying Tory leader, and when that offer was rudely and profanely refused by Colonel Boyd, the Christian soldier agreed to send to his widow the silver spurs of his fallen foe.

His services in peace were no less renowned than those in war. He was a member of the State Legislature and of the State's Constitutional Convention. He was a Congressman from South Carolina. An old newspaper thus instructs us:

“In 1794 Congress sat in Philadelphia. At that time there were neither railroads nor stage-coaches—all traveling was done on horseback. Picture then, to yourselves, a man who is approaching his three-score years, of martial figure and dignified demeanor, mounted on a spirited milk-white steed, of pure Andalusian breed, whip in hand, and holsters filled with a brace of pistols, the silver mountings of which glittered in the sunlight, a three-cornered hat, from beneath which grows the silvery gray hair, put smoothly back and tied in a queue, an undress military coat, ruffled shirt, and small clothes and fair top boots, with massive silver spurs. Following at a little distance, on a stout draft horse, is his African attendant, Pompey, in livery of blue, with scarlet facings, carrying a ponderous portmanteau with a consequential and dignified air, showing in every movement the pride of a body servant in his revered master. Paint this in your mind’s eye, and you have before you a gentleman of the eighteenth century, with his servant, on his way to Congress. Such was General Andrew Pickens as he passed through our village in 1794.”—*Keowee Courier*.

General Pickens was appointed by President Washington, with General Wayne, to conquer the great northwestern tribes of Indians, but declined the honor. Washington invited him to Philadelphia to consult as to the best methods of civilizing the Southern Indians. General Pickens ran the line between North Carolina and Tennessee by an appointment from President Jefferson.

“The Legislature of South Carolina, in 1816, unanimously offered him the gubernatorial chair, which he respectfully declined from age and infirmities.”

At his home at Tomasssee, in Oconee County, in that lovely valley, at the foot of the beautiful mountain peak of the same name, where, in 1779, he had fought one of his hardest battles with the Indians, on the 11th of August, 1817, in his 80th year, the soldier, statesman, Christian, “fell on sleep.” He died suddenly, sitting in his chair, opening his mail, under

a cedar tree still standing. It is a singular coincidence that General Thomas Sumter, too, the associate of Pickens in the war of the Revolution, at his home in Sumter County, fifteen years later, died suddenly while sleeping in a chair leaning back against the wall.

Here rest the mortal remains of three soldiers of our second war with England, the war for free-trade and sailor's rights, commonly called the War of 1812—James A. Garvin, already referred to as a hero of the Revolution; Jesse P. Lewis,\* over whose grave stands a handsome monument; and Andrew Pickens, Colonel and Governor of South Carolina, who sleeps under a marble slab.

Andrew Pickens, the younger, son of the General of the same name, when a boy of five “drew the jury” of the first Court ever held in Abbeville District. “In the War of 1812, he did his duty to his country as a Lieutenant Colonel in the United States Army on the Canada frontier, and in 1814 he was appointed to command one of the regiments of State troops raised in South Carolina.” In 1817, the year of his father’s death and a few months after that event, he was elected Governor of the State.

Here, too, rest the remains of a victim to the intense excitement of “Nullification times”—Bynum—killed in a duel on the Savannah River, in the early 30’s by Benjamin F. Perry, himself a native of this County, afterwards “Provisional Governor” of South Carolina. Bynum’s body was brought here, buried in the rain, at night, the two pine pole hand-sticks used to carry the corpse from the wagon to the grave being stuck up at its head and foot, and growing to great pines, which stood until recently. It may not be generally known that Bynum wrote and printed a volume of poems.

So far as we can learn, no veterans of the War with Mexico were interred in this cemetery. John Hunter, a hero

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\*I am informed by the family that Jesse P. Lewis was not a soldier in the war of 1812, but in the Indian War, 1815-1816—(Editor).

of that war, was buried at Pendleton. His relatives have a sword presented him by his comrades, on which is inscribed the battles between Vera Cruz and the City of Mexico.

Pendleton District furnished sailors as well as soldiers. Shubrick, an officer of the navy, was buried in the village.

Cornelius K. Stribling was born and raised near Pendleton, ran away from home, walked to Charleston, joined the navy, a boy of tender years, served on the lakes in the war 1812 and in the Pacific squadron during the war with Mexico, was superintendent of the Naval Academy four years, rose to the rank of Rear Admiral, and was buried at Washington, the highest officers of the government, the army and the navy participating in the funeral ceremonies.

Listen to the roll of soldiers of the Southern Confederacy buried at the "Old Stone Church:" Alexander, J. N.; Cherry, J. C.; Doyle, Dr. O. R.; Frazier, John; Gantt, B. F.; Goodman, Wm. W.; Harris, John; Harris, Robt.; Hopkins, G.; Kilpatrick, Colonel; Lanier, James W.; Lewis, David; Lewis, Earle; Lewis, Robert; Livingstone, Colonel; McCrary, Edmund; McElroy, J. S.; Miller, John F.; Rochester, W. C.; Sharpe, Ed. A.; Sloan, Enoch Berry; Stevens, A. C.; Swords, Harvey; White, Verner; Whitten, John.

Colonel Livingstone went out as Captain of Company A, Orr's Regiment, and in regular line of promotion became Major and Colonel. He was wounded at Gaines's Mill. When shattered health forced him to return home, he sent two able-bodied men to the front.

When the first call for volunteers was made, Whitner Kilpatrick raised a company. Their services not being immediately needed, he joined, for a time, as a private, Perrin's Company of Abbeville. Later his own company and others from this section, under Colonel J. B. E. Sloan, fought gallantly at First Manassas and in the other battles of the opening year of the great conflict. For gallant conduct he was promoted to the rank of Colonel. He and his command followed Longstreet through the Virginia campaigns. He was

in every battle in which his command was engaged. After Longstreet's men were sent to Tennessee, Colonel Kilpatrick was taken sick. Hearing at midnight that a battle was imminent, he rose from his sick bed, took command of his regiment, and met his death at Wills' Valley, in East Tennessee.

He refused the comforts to which his rank entitled him and voluntarily suffered with his men the hardships of life in camp. No wonder his General, hearing of his fate, exclaimed: "Sir, it feels like one-half of my heart is gone with the last pulsation of Kilpatrick."

David Sloan Lewis fought through the battle of "Seven Pines" and died, in the nineteenth year of his age, in a hospital at Manchester, Virginia.

Robert and Earle Lewis were two brothers, brave soldiers, who yielded up their lives on Virginia soil.

While putting fresh flowers on the graves of these whose places of rest are known, let us remember those

"On whose lonely graves  
There is not even a name,  
Their coffins but their Southern Soil,  
Their shrouds Confederate gray."

One is William Poe, who in one of the battles of Tennessee had one leg shot off, the other so badly injured it had to be amputated. He died within the lines of the enemy, and his family have never been able to find his grave. Of his gallant conduct in Virginia, eighteen months before his death a comrade had written: "Our Color-sergeant, Lawrence Smith, was killed, and all of his color guard, eleven in number, fell wounded under the old colors. Private Poe, of the Palmetto Sharp-shooters, volunteered to carry the colors, and nobly and bravely did he do it, for at one time, when the regiment was reeling and staggering under the terrific fire, he moved to the front, waving his colors to the men, and with a shout and a yell, they followed him, driving the Yankees before them."—(*Letters Lieutenant Richard Lewis*, p. 31.)

*Note.*—This old flag was hanging on the pulpit. The speaker paused and pointed to the stains of Smith's blood on the flag.

In musing on the death of this gallant Pendleton boy association brings to mind the words Father Ryan wrote in memory of his brother, who died under circumstances very similar:

“A grave in the woods with the grass o’ergrown,  
A grave in the heart of his mother—  
His clay in the one lies lifeless and lone;  
There is not a name, there is not a stone,  
And only the voice of the winds marketh moan  
O’er the grave where never a flower is strewn,  
But his memory lives in the other.”

Two Clemson boys are buried here—Rembert, an orphan; Martin, the only son of his mother and she a widow. Suitable stones mark their resting places. May we ask, good women, for flowers on their graves to-day?

Young gentlemen in gray, cadets of Clemson College, the State of your birth, the site of your school, the device on your buttons, the color of your uniform—all call you to a life study of the life story of these Southern soldiers, these surviving veterans and their sleeping comrades, members of a “band of patriots whose valor on the field of battle, and whose fortitude in the camp and in the hospital have made the name Confederate soldier synonymous with every element that goes to make a man.”

Ought we not, my countrymen, erect in the centre of this cemetery a shaft of marble or stone, and inscribe on it the name of every soldier—of all wars—buried in this grave yard, and leave on it space for the names of the survivors who in coming years may be laid to rest in this sacred enclosure?

Suffer me, in conclusion, to bring as my offering a wreath of beautiful thoughts in sweetly flowing words woven by that sweetest singer of the cause of our Southland—a “cause though lost still just”—our poet-priest, Father Ryan:

Do we weep for the heroes who died for us,  
Who living were true and tried for us,  
And dying sleep side by side for us;  
The martyr band  
That hallowed our land  
With the blood they shed in a tide for us?

Ah! fearless on many a day for us  
They stood in front of the fray for us,  
And held the foeman at bay for us;  
And tears should fall  
Fore'er o'er all  
Who fell while wearing the gray for us.

How many a glorious name for us,  
How many a story of fame for us  
They left; would it not be a blame for us  
If their memories part  
From our land and heart,  
And a wrong for them, and shame for us?  
No, no, no, they were brave for us,  
And bright were the lives they gave for us;

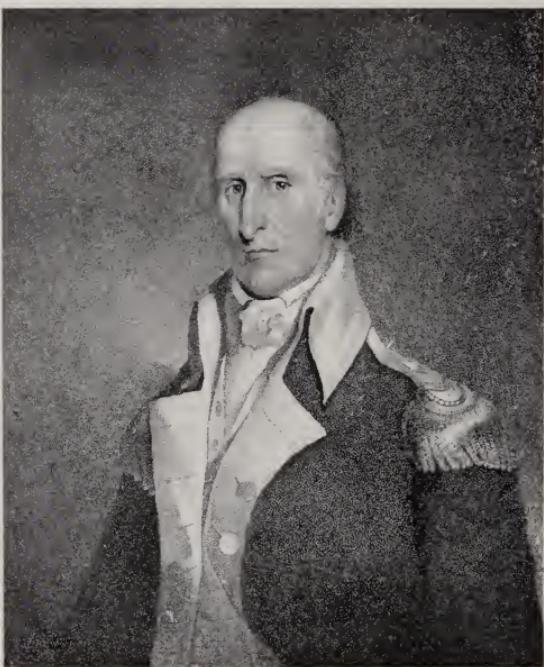
The land they struggled to save for us  
Will not forget  
Its warriors yet  
Who sleep in so many a grave for us.

On many and many a plain for us  
Their blood poured down all in vain for us,  
Red, rich and pure, like a rain for us;  
They bleed—we weep,  
We live—they sleep,  
“All lost” the only refrain for us.

But their memories e'er shall remain for us,  
And their names, bright names, without stain for us;  
The glory they won shall not wane for us,  
In legend and lay  
Our heroes in gray  
Shall forever live over again for us.

—*From Clemson College Chronicle, Vol. IV., Nos. 8-9,  
May-June, 1901.*





GEN. ANDREW PICKENS

**ANDREW PICKENS.**

Andrew Pickens, of a lineage traced back through the centuries to that sad procession of half a million French Protestant refugees, crossing as best they could the guarded borders of France, in Louis XIVth time, exiles for liberty of religious opinions; for some a temporary resting place in Scotland; another sojourn in North of Ireland, where our hero's parents were born; then the yearning for absolute liberty—"a State without a King," "a Church without a Bishop"—brought the Pickens family across the wide Atlantic to Paxton Township, Pa., where, on the 19th of September, 1739, the subject of this too brief memoir first saw the light; while yet in early childhood his family removed to Augusta County, Virginia. The desire for a milder climate, the news of rich lands to the Southward, and about the middle of the XVIIIth Century those long wagon trains from Pennsylvania, Maryland and Virginia, Southward bound, to occupy the rich Piedmont section of South Carolina, made their way. This long continued move ultimately peopled Upper Carolina with that stalwart and patriotic population, which, through five generations, has acted well its part, in war and peace, in Colony and State. In personality it was a distinct population, in type and thought—plainly different from that which entered the State from the sea—those overland settlers were largely of what might now be correctly designated as "Scotch-Irish" in race, and of a religious opinion so pronounced as to fulfill Edmund Burke's description: "Their religion was a refinement on the principle of resistance; it was the dissidence of dissent—the protestanism of the Protestant religion!" They had crossed the ocean for expanded opportunity: for liberty of development, and the chance of a more rewarding work. Their sons after them kept their stern fidelity to this moral conviction, and that frugal, hardy, courageous temper, which came to them easily, as an ancestral inheritance. Andrew

Pickens was a foremost representative man of this people, and his high character and patriotic achievements are indelibly inscribed in the annals of Upper South Carolina.

The Calhoun-Pickens (1752), and other associated families, crossed the Upper Catawba, on their south-bound wagon journey, and traversed South Carolina at its greatest breadth, making their homes on the western border, near the Savannah River, at Long Cane, in what is now Abbeville County. A singular coincidence appears in this: after nearly two centuries of wanderings, a French Protestant Colony, coming in at Charleston, sought homes in this immediate vicinity, in the then wilderness of South Carolina.

Andrew Pickens was then a boy of thirteen years of age, with no educational advantages, his occupation, hunting, farm work and Indian warfare, in which all our early rural citizens were trained and toughened for their later life-work. Bred on the Indian frontier, his strong character and undaunted courage, soon made him a leader of men, and we find him, as stated by Lossing, a Colonel at twenty-one years of age, in Colonel Grant's expedition against the Cherokees.

When the settlement on Long Cane was broken up and almost destroyed by the Cherokees, in 1761, with the dreadful murders there committed, a portion of the fugitives took refuge in the Waxhaw Settlement, east of Catawba, in what is now Lancaster County. Ezekiel Calhoun escaped thither, bringing with him his interesting family. Young Pickens was also there, and became acquainted with Miss Rebecca Calhoun, whom he subsequently married, on 19th March, 1765, at the home of the bride's father, Ezekiel Calhoun, at Long Cane, whither the family had returned, after the Indian troubles. Tradition says it was the largest wedding party ever then assembled in Upper Carolina, and the festivities lasted three days without intermission; the beauty of the bride was the theme of all tongues, and the wedding

was long talked of as the important event of the neighborhood in that decade.

During the War of Independence, Mrs. Pickens' devotion and fidelity to the patriot cause cheered her gallant husband amidst all difficulties, and made his home ever bright and dear, even through the blood and carnage of those terrible years. It would be pleasant to follow the happy couple in their social life, but our purpose is only to recall Andrew Pickens, as a citizen and soldier, during a long and distinguished career. A recent writer, with graphic pen, says, "A beautiful and devoted wife; a cheerful fireside; peace and plenty about him—what more could man crave? All this he was soon called upon to forego, and take the field, fighting for what he conceived to be duty and right. In those peaceful times: "All good men loved the King: not to do so was a crime. He was the embodiment of law and order, the centre and source of Government, many a prayer was daily wafted skyward, for his weal and guidance: not to drink his health was treason. This is a truth to be emphasized, as showing what it then cost loyal men to revolt." now Savannah River, was prosperous; the people had no grievances; they had been protected always by Loyal troops, and felt no burdens of taxation. So strong was this feeling of loyalty, that many of the leading citizens opposed to the end the Whig cause. Forty years ago the late Mr. Petigru said what may well be now an accepted opinion:

"It is not true that the Tories were a horde of ruffians. They were conservatives, and their error was in carrying to excess the sentiment of loyalty which is founded in virtue. Their constancy embittered the contest, but did not provoke it. Their cause deserved to fail, but their sufferings are entitled to respect. Prejudice has blackened their names, but history will speak of them as more tenacious than ambitious, and show toward them the indulgence due to the unfortunate."

As early as the Stamp Act troubles (1765), Andrew  
10—O. S. C.

Pickens was known as opposed to "taxation without representation," and so it ensued that in November, 1775, we find him on the patriot side at the first fight at Ninety-Six Fort, an event seldom or never mentioned by historians. It occurred seven months after Lexington and Concord! *Eight* months before the Declaration of Independence. Andrew Pickens had no personal end to serve, nor personal grievance; nor had the prosperous region in which he lived, with his wife and young children, but the voice of duty called him, and at that critical moment he flung his whole influence into the American cause. He was widely known all through the Piedmont Section for his piety and fearless bravery, and he turned the tide of public opinion. The moment Andrew Pickens took the field Upper South Carolina declared against George III. Men everywhere flocked to the Patriot standard. His decision cost him much, and during seven long years was to cost him more. With Indians hostile in his rear, and British troops and Loyalists in front, his family exposed at all times, he went resolutely forward, with an approving conscience—the freedom of the Colonies his only aspiration.

What Marion was in the Low Country, Sumter in the Middle Country, Andrew Pickens was in the Upper Country, and when British troops had possession of the Colony from Charleston to the Mountains, those three leaders and others held the field, the active, irrepressible champions of Independence, and through their personal influences kept alive the spirit of liberty, and their names will forever shine out in South Carolina history with an unquenchable lustre.

The historical writers of the country have been negligent of General Pickens' services to the country. It is not possible to go into general details, but in connection with the Centennial of Cowpens, which this publication commemorates, it is in order to show how great were his services in preparation for and in that decisive battle.

When General Morgan was first detached by General





"CONGRESS TO COL. PICKENS  
"March 9th, 1781—Cowpens, January 17th."

Greene for the special duty which culminated at Cowpens, his force was limited in numbers, and as soon as battle appeared imminent, reinforcements were imperatively necessary. To no one more than to Colonel Pickens is the credit due for bringing help. He had made efforts, by couriers, summoning men for sixty miles around. Colonel Howard, of the Maryland Line, says: "Morgan did not decide an action until he was joined on the night of 16th January by Colonel Pickens and his followers." Among these were three companies of Georgians. And adds: "I well remember that parties were coming into the camp most of the night, &c." The general account of the battle is familiar to all readers, but it is not generally known that Colonel Pickens was next to General Morgan in rank, and commanded in person more than half of the troops engaged in that action. Early in the fight the victorious British were pressing on, when suddenly, says Tarleton, "My men were seized with a sudden panic." It was explainable, by Pickens' and Howard's troops pouring a deadly flank and front fire into them, before which they quailed. As they wavered, Pickens' and Howard's troops pressed the fight, and Washington's cavalry charged. Pickens and Howard, in person, advanced with their troops to finish the fight, and in twenty minutes the larger part of the British forces were in possession of the Americans. The 71st Regiment exhibited for some time a countenance, and maintained their order to the last, but when the British Cavalry was put to flight by Colonel Washington, and the whole weight of the American Infantry pressed upon them, resistance was vain. They laid down their arms, and Colonel Pickens, in person, received the sword of McArthur, the Commander of the 71st Regiment.

Lossing, in his Field Book of the Revolution, in his account of Cowpens, gives portraits of Morgan, Howard and Washington, and pictures of their medals and inscriptions, but no portrait of Pickens and picture of his sword is there

published. In scanning Lossing's Index, not a tithe of his military services are recorded. The Committee has esteemed it an honor to present a good likeness of General Pickens, and for the first time publish an accurate picture of the sword voted by Congress,\* which was worn by his great-grand-son, Colonel S. B. Pickens, on the military parade at the Centennial. It was photographed from the original, now in the keeping of Mrs. Governor F. W. Pickens, a widow of a grand-son of the General. General Pickens never drew a cent of pay for his Revolutionary services, as the pay-rolls in the Comptroller's office will prove. Love of country was reward enough for him. His was a lofty patriotism. After the war he held the first County Court that sat under the new laws, near Abbeville Court House, and his son, afterwards Governor Andrew Pickens (1816-'18), then a boy five years old, drew the first jury. He ran the line between North Carolina and Tennessee; was also appointed to make the Treaty of Milledgville, likewise at Natchez, and, indeed, almost all the treaties made with the Southern Indians. Peace being restored, the voice of his country called him to serve her in various capacities. He was a member of the Legislature, and afterwards of the Convention which formed the State Constitution; was elected a member under the new Constitution, until 1794, when he became a member of Congress, which then sat in Philadelphia. At that time there were neither railroads nor stage coaches—all travel was done on horseback. Picture to yourself a man who was approaching his three-score years, of martial figure and dignified demeanor, mounted on a spirited milk white Andalusian steed, whip in hand, and hostlers filled with a brace of pistols, the silver mountings of which glittered in the sunlight; a three-cornered hat, from beneath the silvery gray hair, put smoothly back, and tied in a queue, and undress military coat, ruffled shirt, fair top boots, with handsome silver spurs; following at a little

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\* "Congress to Col. Pickens, March 9th, 1781—Cowpens, January 17th."

distance, on a stout draft horse, is his African attendant, Pompey, in livery of blue, with scarlet facings, carrying a portmanteau, with a consequential and dignified air, showing in every movement the pride of a body-servant to his revered master. Paint this in your mind's eye, and you have before you a gentleman of the Eighteenth Century, with his servant, on his way to Congress; such was General Andrew Pickens, as he passed through to Philadelphia in 1794. Declining a re-election to Congress, he was again returned a member to the Legislature, in which he continued until 1811. In 1794, determining to enjoy that serenity and tranquility which he had so greatly contributed in establishing, he retired from the busy scenes of life to his mountain home, "Tomassee." At this place, in 1779, he fought the most desperate battle he ever engaged in, with the Cherokees. But so completely subdued were they, and under his control, at this time, it was a safe and delightful retreat. The Indians, in their devotion to him, called him the Great Sky Augusta, and would bring their first offerings to him, adorned in the highest style of Indian costume. This place was peculiarly interesting to him; he devoted himself to domestic pleasures and pursuits, revered and beloved by all. His hospitable home, though remote from the more frequented parts of the State, was still the resort of numerous friends, relatives and guests, from a distance. Such was the gentle current of his latter years; still of earthly objects his country was prominent in his affections. He viewed with great interest the struggle of 1812-'15, and the causes which produced it, distinctly perceiving that in its consequences, the prosperity, independence and glory of his country were deeply involved; he was alive to its various incidents. In this hour of danger, the eyes of his fellow-citizens were again turned to their tried servant. Without his knowledge he was again called by their spontaneous voice into public service. Confidence thus expressed could not be disregarded. He accepted a seat in the Legislature in

1812, and was pressed to serve as Governor, at this eventful crisis, which he declined. He thought such high duties should be left to more youthful hands. His wife, Miss Rebecca Calhoun, was one of the most gifted and educated ladies of her day, and a patriotic daughter of Revolutionary fame. She was born November 18th, 1745, and died December 19th, 1814. They left five daughters and three sons. Of the character of General Andrew Pickens little need be said, for among its strongest features, were simplicity, without contrariety or change; from youth to age he was ever noted for a punctual performance of all the duties of life. He was from early life a firm believer in the Christian religion, and an influential member of the Presbyterian Church. Strong points of his character were decision and prudence, accompanied, especially in youth, with remarkable taciturnity. He was of middle stature, active and robust, and enjoyed in consequence of the natural strength of his constitution and his temperate and active life, almost uninterrupted health to the last moments of his life. He retained much of his strength and nearly all his mental vigor in perfection, and died not in consequence of the exhaustion of nature, or previous sickness, for the stroke of death fell suddenly, and while his personal acquaintances were anticipating the addition of many years to his life. He died August 11th, 1817, at his mountain home, Tomassée. He lies in the cemetery of the historic Old Stone Church, of which he was one of the founders. It was there, war-worn patriots met to worship at their "Bethel," after the din of war and the fierce struggle was over, and their efforts blessed by victory. Their hearts filled with gratitude and praise, their "aspirations winged their upward flight to the Throne of the living God."

A simple tombstone in the Cemetery of the Old Stone Church, on the road between Pendleton and Fort Hill, bears this simple inscription: "General Andrew Pickens was born 13th September, 1739, and died 11th August, 1817. He

was a Christian, a Patriot and Soldier. His character and actions are incorporated with the history of his country. Filial affection and respect raises this stone to his memory."

(*From Cowpens Centennial, 1781-1881. Published by the Cowpens Centennial Committee, Charleston, S. C., 1896.*)

### ROBERT ANDERSON.

General Robert Anderson, of Pendleton, South Carolina, was born in 1741, in what is now Augusta County, Virginia, on his father's farm, on Middle River, near where the valley turnpike and the valley railroad now cross the river, about five and a half miles from Staunton, and a mile and a half from the historic Old Stone Church. He was the second son and the fifth child of John and Jane Anderson. John Anderson, on the twenty-second day of May, 1740, in the Court of Orange County, which then included all the valley, proved the importation, from Ireland by way of Philadelphia, of himself, his wife, Jane, and his daughters, Esther, Mary and Margaret. On the first of September, of the same year, he was granted one of the earliest patents for lands taken in that section, conveying to him 270 acres of land. The children born to him in Virginia were: John, who went to Madison County, Kentucky, in 1778, and was a member of George Rogers Clarke's immortal expedition against Vincennes; Robert, the subject of this sketch; Jane, who married Lieutenant Hugh Allen and afterwards William Craig, and whose descendants are numerous; James, who served as a Captain in the Revolution and afterwards removed to upper South Carolina, where his descendants are many; Andrew, who remained in Virginia and has there a large family of descendants, having also served as a Captain in the Revolution; and finally William, another Revolutionary Captain, ancestor of a large and influential family in Kentucky.

Robert Anderson was baptized at the Old Stone Church, November 15, 1741, by the Rev. John Craig. Mr. Craig came to the valley in 1740 and was the pastor of the Old Stone Church until his death in 1774. Of Robert Anderson's youth in Virginia we know nothing further, beyond his marriage, November 4, 1765, to Ann Thompson, daughter of one of the pioneers of Augusta County. His father's will was made in 1779 and probated in 1787. In the former year the sons, James and Andrew, are still with him, and receive

large bequests of land, but William had in that very year located and taken lands in Jessamine County, Kentucky, and Robert was winning a military reputation as a partisan leader in South Carolina, where he had settled, apparently just before the outbreak of the Revolution, on the frontier near Ninety-Six, in Abbeville District, alongside of his chosen friend and chief, Andrew Pickens. The will, previously mentioned, grants to the oldest son—"my beloved son, Robert Anderson, the sum of ten pounds, Virginia Currency," more as a remembrance, apparently, than for value.

A return of the militia and volunteers on duty in the fortified camp at Ninety-Six, the nineteenth of November, 1775, under the command of Major Andrew Williamson, made by order of the Provincial Congress of South Carolina, notes Company Number 2, under Captain Andrew Pickens, with forty men, and Company Number 12, under Captain Robert Anderson, with eleven men. From this time on the fortunes of these two men are closely identified. When, in January, 1779, Colonel Pickens, with 500 men from the Ninety-Six District, attacked and dispersed Colonel Boyd's band of North Carolina Loyalists on their way to Georgia, Robert Anderson was one of his Captains. He was with him apparently in the attack upon Stono, under General Lincoln's plan of campaign, on the twentieth of June in that year, and shared his mortification early in July, when, the immediate purpose for which the militia had turned out being accomplished, they were clamoring to return home to protect their own families, and, as General McCrady writes: "Colonel Pickens' men went off in a body." When, early in 1780, Sir Henry Clinton had bottled up General Lincoln's army in Charleston, and the militia wisely refusing to enter the same trap, they were brought by Williamson and Pickens to hang upon the flank of the British reinforcing column from Savannah and harass and impede its progress, Captain Anderson was with his neighbors. Sharing their fortunes, he marched, under Pickens' command and Williamson's instruc-

tions, on a raid about Savannah, and after the fall of Charleston in May, was with his Colonel near Ninety-Six, when Williamson held his famous conference with the up-country leaders. Williamson's bolder counsels for still further resistance, and for even temporary withdrawal into North Carolina, did not appeal to the South Carolina patriots, who thought of their defenseless homes. Only Governor Rutledge escaped into North Carolina. Williamson and Pickens, Charles Pinckney and Daniel Huger, came in and gave their paroles to the Governor. It may be assumed that Captain Anderson went with his comrades and did likewise.

Had the British leaders been wise and foreseeing, no more would have been heard of the patriot leaders, and South Carolina would probably have remained in the power of the British Government. But the shameful violation of the pledges made to the paroled vanquished, exhibited in plantations plundered, families insulted, and even life put in jeopardy, aroused the still unconquered spirit of the prostrate State. The unscrupulous conduct of such British leaders as Major Dunlap made it impossible for the up-country patriots longer to endure. After six months of submission they rose toward the end of the year 1780, under the leadership of Colonel Pickens, joined themselves to the larger force under the command of General Morgan, and on January 17, 1781, rendered invaluable service at the battle of Cowpens, fighting in the front line. General McCrady, in his History of South Carolina, says: "The distinguishing feature of the battle of Cowpens upon the American side was undoubtedly the effective work of Pickens' marksmen."

Captain Anderson was with his leader in this campaign, and when Colonel Pickens, for his good service at Cowpens, was promoted by Governor Rutledge to the rank of Brigadier General, Captain Anderson was promoted to that of Colonel. It was his regiment with which General Pickens held the line between Ninety-Six and Augusta, Georgia, in the spring of 1781, and so prevented Colonel Crueger of the former post

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from going to the assistance of Colonel Brown at Augusta. Later, this command, in union with that of "Light Horse Harry" Lee, captured Augusta, and then hanging on the outskirts of the British operations against Greene, materially contributed to their failure to make decisive head against the American forces.

When operations began again, after the heats of the summer, in 1781, Pickens' brigade once more in the front line did valiant service on the American left in the battle of Eutaw Springs, although victory was not to be theirs. The war in the South was practically over, and its decisive results were already being obtained by Washington's army in another State. While both British and Americans in South Carolina rested on their arms in the winter of 1781-82, Governor Rutledge issued a call to the Brigadiers for an election for a Legislature, to be held at Jacksonborough, on January 18, 1782. The delegates from the up-country were largely officers of the patriot army, and Ninety-Six District returned General Pickens and Colonel Robert Anderson to the lower House. But already their command had gone to the Northwestern frontier, in what is now Oconee County, to chastise the Cherokee Indians, who had aided the British, and thirteen of their towns were burned. The same officers conducted a similar expedition in the following September against the Cherokees on Chattahoochee, in Georgia, as the result of which that tribe ceded its lands east of the river.

The war over, Colonel Anderson settled in the newly-acquired Cherokee lands on the Seneca River, in "old Pendleton District," in that portion which was afterwards named for himself, Anderson County. Here he spent the remainder of his days, engaged in the ordinary life of an up-country planter, on an estate which at the time of his death amounted to 2,100 acres. Of these acres, 460 were his bounty lands.

Here he brought up his family, four daughters and one son; the latter bearing his own name. From this District he was sent to the State Legislature, and once, in 1800, he was a

Presidential Elector on the ticket for Thomas Jefferson and Aaron Burr. Toward the close of his life he was chosen Brigadier General of the State militia.

His first wife, who was the mother of his children, having died, he was married again, after 1790, to Mrs. Samuel Maverick, the widow of a prominent merchant of Charleston, of the lineage of the founders. This second wife died in 1803, after his daughter, Elizabeth, had been given in marriage to Mrs. Maverick's son, Samuel. Again General Anderson was married—this time to Mrs. Jane Reese, formerly Miss Jane Harris, widow of the distinguished clergyman, Rev. Thomas Reese, D. D., who was the first pastor of the Presbyterian Church in the district around Pendleton Court House. General Anderson was one of the founder Elders of this church.

In 1806 the third Mrs. Anderson died, and after her death, Robert Anderson, the younger, who had left his father's home at the time of his father's third marriage and of his own marriage, came back to the ancestral roof. Here General Anderson died, in the very beginning of 1813, and his will is entered of probate on January 9th in that year. This is an unusual document. In minute detail he makes provision for the welfare of his slaves, reiterating the intention that they shall never be sold from the place, "unless they should turn out to be thieves, and unless they cannot be restrained by good treatment, friendly cautions, admonitions, and a merciful use of the rod of correction. If by all these means they cannot be reclaimed, then it is my will that they should be sold." Disposing of two negroes belonging to Mrs. Reese in her own right when he married her, he says: "Those negroes and their increase are the legal right of myself and my heirs. But Mrs. Reese had children no better provided for than mine are. And whereas my own children are well enough off as to the things of this world, if they make a prudent use of what they have got; if not they have too much already, there-

fore—" and so he bequeaths the two negroes to Mrs. Reese's heirs.

In another place he says: "Whereas I traded for Jeffe, the husband of Hannah, at a considerable disadvantage, on account of his great attachment to his wife and children, and although they have differed and are now apart, yet if they should compromise their differences, and desire to be together, it is my will that Mr. Reese buy Jeffe from Robert, or Robert buy Hannah and her two children from Mr. Reese."

He closes with these words: "And now, my blessed Redeemer! do, I, with a lively faith, lay hold of thy meritorious Death and Sufferings, hoping to be washed clear by the precious Blood from all my Sins. In this hope I rest and wait thy Call."

Mrs. Warren R. Davis, of Seneca, S. C., a great-granddaughter of Mrs. Reese, contributes the following: "It is told of Mrs. Reese that when the General proposed to her she said, 'Why, General Anderson, you surprise me very much; I never thought of such a thing.' General Anderson, who had much native Irish wit, replied, 'O yes, Mrs. Reese, you have thought a great deal about it, for when Dr. Reese lived, you always stopped at my pew every Sunday morning to inquire after my family; but since his death you never stop; you have been quite shy of me.'"

*Election Manifesto Issued in 1804.*

PENDLETON DISTRICT, 16th August, 1804.

At a meeting of citizens from different quarters of this District, publicly assembled in the Court House, on this day, to consult, propose and agree on three proper persons to represent the said District in the State Legislature, GENERAL PICKENS and GENERAL ANDERSON were nominated, and pressingly solicited to consent to serve the people on that occasion, if elected. A third candidate was neither named nor proposed.

General Pickens, in a short but animated and pointed address, very politely and obligingly declared, that if he was elected by the free and voluntary voice of the people, he would serve them.

General Anderson, in a speech characteristically bold, energetic and independent, spoke as follows :

*Friends and Fellow-Citizens:* When citizens are tired with the political services of a man, it is high time for him to withdraw himself from public duties ; such was the appearance of things at the close of the last election, and such were the sentiments I was then impressed with. Political falsehoods cannot rest easy on the mind of any man : the time they are current they have their effect ; but like a shadow they pass away : such was my idea, and such I have been led to believe has been the result as to myself. That I *was* previous to the last election, the subject of much political slander, I had reason to know and to feel. I feel, gentlemen, *because* those political scandals then in general circulation throughout the District, had a *tendency* to betray, delude and mislead many of my worthy and innocent fellow-citizens, and to rob me, for a time, of that confidence I had long held amongst them ; a confidence I had earned by my best and honest endeavors to serve them from the first settling of the District, directed by the soundest dictates of my understanding, capacity and integrity ; and I am perfectly correct in saying that every public action of my life was intended for the good of my country : I never had any personal or private views of my own, abstracted from the real advantage of our common country. I have sought no office of profit for myself, family or friends. I have in no instance exalted, aggrandized, or benefited myself beyond the poorest of my fellow-citizens. My greatest zeal and exertions have been employed to promote the honor, credit and respectability of this District, and for the advancement of your best political interests, in common with the rest of our fellow-citizens. I have been its faithful guardian over the

political rights of the poor planter, and always struggled to lessen his burthens. What I say in this address I vouch and testify also for General Pickens, and yet our public conduct, by designing men, has been reproached, and the subject of calumny. Perfection in war is not to be looked for or expected; and from my slight opportunities of acquiring depth in, or any extent of political knowledge, any claim on my part is little indeed: therefore, I make no doubt I may have often erred in judgment; but in being convinced of that error, I have been ever ready to retract; and I with truth assert, that under the late cloud of political defamation and slander, the rectitude of my intentions in every act has operated as a balsam to my mind, and that the patriotic regard and attachment which I have always entertained, possessed and exercised for the good of our common country, has been disinterested, undissembled and sincere. I have no personal ambition, gentlemen, for a public life: I had much rather be left to enjoy a pleasant retirement at my own home; my services have never been offered from a desire to be in any public situation; but only in compliance with the will of the people. I had made up my mind, in fact, to decline it altogether, and it was with great reluctance I attended here on this day. It is true, I have had pressing solicitations made by men living in different parts of the District, personally, and by letters (and from men, too, I will always feel a pleasure to oblige), requesting me to consent that my name shall be used as a candidate; but I never have assented thereto until this moment. The importunity and applications of my fellow-citizens have prevailed over my own wishes: and with a respectful compliance to theirs I now declare, that if I am elected by the free, voluntary and uninfluenced votes of my fellow-citizens at large, that I will once more endeavor to serve them as well as I can. I will not use words of recrimination to the defamers of my past public conduct. Most of my fellow-citizens now know, or will ere long know, that their reports were untrue, con-

trived and circulated for electioneering purposes : but I take this opportunity in person, and in this public manner, to contradict and deny them in the whole. The report of my wishing to establish the Presbyterian religion, in exclusion of all other religious societies, was a monstrous and artful insinuation, fabricated to withdraw the confidence of that respectable body of people, the Baptists, from me. I now solemnly declare, gentlemen, that I would have been amongst the first men in the country that would have opposed such a proposition. I am in principle, averse to any such establishment. I am for all mankind, the poor equal with the rich, enjoying equal rights in every respect, both civil and religious. I am a friend to the free toleration of every sect of religious professors. I respect truly religious societies of every denomination, and wish them to hold, exercise and enjoy the same freedom, power, benefit and advantage, according to their different professions or institutions. The upright, honest and virtuous Baptist or Methodist, is valued and esteemed by me in society equal with the Presbyterian or Churchman. I know no difference in them as men, citizens, or members of society : I never have made, neither will I ever make, sanction or patronize any difference or distinction either in public or private character : and I hope hereafter my principles and sentiments on this subject will be correctly known and understood. After this address, and after this compliance with your wishes, I expect that new rumors will be made, artful inventions and insinuations used, and other jealousies created to alarm your fears, again to confound and destroy the freedom of election. If this should be the case, I caution all my fellow-citizens to beware of them, to mark the authors, to discredit every malicious report, and to stamp the attempts as founded on electioneering craft, fraud and imposition. Gentlemen, as far as respects myself, I repeat, I am entirely indifferent : I shall be perfectly satisfied with the result of your election. I render you my best thanks for your confidence in me, and

for your polite attention. I beg leave to assure you, that the happiness, prosperity and respectability of the citizens of this District are considerations which will always embrace my first and greatest attention.

(Signed)

ROBERT ANDERSON.

N. B.—Permission was asked and leave given to publish the above address.

At the above meeting it was resolved warmly to recommend to all the citizens of the District, not present, to *unite* and firmly support the election of General Pickens and General Anderson.

#### GENERAL ANDERSON'S GRAVE.

IT IS UNMARKED AND OVERGROWN WITH BRIARS—A DISAPPOINTMENT—A REPROACH.

W. A. DICKSON IN *Anderson Mail* (DATE LOST).

BROYLES, May 3.—I met with a painful disappointment when I journeyed the other day to Gen. Robert Anderson's old home on the Seneca River, to see his grave. I had heard that a number of graves there were marked, but the only tomb-stone on the neglected and desolate spot stands at the grave of a traveler who was drowned there in the spring of 1819. Notice of this incident may be seen in an old file of the *Pendleton Messenger*, now in the possession of Mr. C. C. Langston, of the *Intelligencer*.

There seem to be a dozen or so graves in the family burying ground, a small unenclosed spot, overgrown with briars and stunted post-oak and wild cherry trees. A plantation fire had broken out a few days before I was there, and had swept the spot clean—a rebuke, as it were, to forgetful hands. The grave-yard, in the midst of a large cleared area, stands on the inner border of a semi-circular table land or "second bottom," rising abruptly some ten feet above the big bottom low-land next the river, and is, say, three hundred yards north of the spot where the dwelling stands.

Not far away is the slaves' burying ground. Gen. Anderson's residence stands on the edge of the same elevation, where it closes in upon the river, and within two hundred yards of the stream. Fronting the house, or where it used to stand, for the fire-fiend devoured it soon after the war, is a strip of eighty acres of surpassingly rich bottom land which in the long ago was covered with maple trees.

The old house stood north and south, and must have been sixty feet long, judging from the piles of stone and brick-bats where the chimneys stood. Struggling through one of these piles is the old-time fig bush that hugged the ancestral chimney corners. An overhanging yearling walnut tree had dropped its last year's fruit among the stones and bricks, some of which I fished out and cracked and ate, and mused while my friend, Routh, entertained the man living in a recently constructed house in the old yard with a discussion of seed corn, or admired the Jersey red pig penned up on the spot where the other chimney stood.

Gen. Anderson settled upon the river soon after the Revolution, coming, no doubt, with his long time friend, Gen. Pickens, from Abbeville. He was a native of Augusta County, Virginia, and came from there to South Carolina with Andrew Pickens many years before the Revolution and in his young manhood. General Pickens settled on the east side of the Seneca, and nearly opposite General Anderson, his place being known as Hopewell. They were not related by blood, it seems, but were kindred spirits, and together took the lead in establishing and building the Stone Church, and both served the church as Ruling Elders.

By JOHN J. HALSEY,  
Lake Forest, Ill.

## THE ANDERSON FAMILY.

HITHERTO UNPUBLISHED DETAILS CONCERNING MAN FOR  
WHOM ANDERSON COUNTY WAS NAMED.

*(From the Greenwood Journal.)*

*The Greenwood Journal* has been requested to publish the following facts relating to the ancestry of Gen. Robert Anderson and Capt. James Anderson, two brothers who removed from Augusta County, Virginia, to South Carolina.

The former, Gen. Robert Anderson, went several years prior to the Revolutionary War. He was an officer in that war, serving under Gen. Pickens in South Carolina and Georgia. His brother, Capt. James Anderson, served throughout the Revolution with the Virginia troops. He was Captain of a company from Augusta County, Virginia, and removed to South Carolina in 1786 or 1787. Their father, John Anderson, lived about six miles northeast of Staunton, Augusta County, Virginia, within two miles of the historic Old Stone Church, Presbyterian. He was one of its first Elders, and in that church his children were baptized in infancy. According to the church record, Robert was baptized November 15, 1742, and James March 6, 1748.

Says the Court record of Augusta County, made at Staunton in 1740: "John Anderson and Jean, his wife, came from Ireland to Philadelphia, and thence on to the neighborhood of Staunton, in 1740, bringing their three children, Esther, May, Margaret, and entering fifty acres of land for each of the five." Augusta County, Virginia, was constituted about the year 1740, and John Anderson was a member of the first Commissioners' Court of the County. The Court consisted of twenty members, appointed by the Governor. Of the three children above mentioned, Esther and Mary must have died in childhood. The third child, Margaret, became the wife of Capt. Jas. Allen, the noted Indian fighter, and was the mother of ten children, all of whom married and reared large families. She has numerous descendants now living in

Augusta County, Virginia. The fourth child, John, died young. The fifth child was Robert, afterwards Gen. Anderson, of South Carolina. He was married on November 6, 1765, to Ann Thompson, of Augusta County, Virginia. He had three daughters and one son. His descendants in Anderson County are the Maxwells and in Pickens County the Hunters, who live at Wolf Creek. The descendants of his other daughter, Mrs. Maverick, have moved to other States. His son, Col. Robert Anderson, had a large family, and many of his descendants have left South Carolina.

The next child of John Anderson was Jean (or Jane), who married first Hugh Allen, and after his death William Craig. She left three Allen and six Craig children. The seventh child was James. He was married on December 10, 1771, to Agnes Craig, of Augusta County, Virginia. In 1786 or 1789, as previously stated, he moved to South Carolina and settled in what was then Pendleton District, after divided in half and called Pickens and Anderson, for Gen. Pickens and Gen. Anderson. James was the father of eleven children, seven daughters and four sons, all of whom are dead, and their children have removed to other States, with the single exception of the descendants of his son, Dr. William Anderson. His sons, R. H. and W. Anderson, still reside at the old homestead, ten miles east of Anderson. His daughters, Mrs. S. C. McLees, Mrs. R. H. Reid and Mrs. Ann E. Tarrant, all remained in South Carolina. Mrs. Eliza C. Orr lives in Atlanta, Mrs. O. L. Burkhead lives in Virginia, Mrs. Augusta V. Anderson and Miss Belle Anderson went to Alabama. Both of the latter are dead, as is also Mrs. McLees. The eighth child of John Anderson was Andrew. He remained in Virginia and lived and died at the old homestead. The ninth child was William. He remained in Virginia until 1784, and then removed to Kentucky. These four brothers, Robert, James, Andrew and William, were all officers in the Revolutionary War.

MRS. O. L. BURKHEAD,  
Mount Meridian, Augusta County, Va.

### THE ANDERSON FAMILY.

(*From Boogher's (W. F.) Gleanings of Virginia History.*)

*Page 113.* The Augusta or Old Stone Church,\* was the first to be established, in 1740, and this venerable structure erected more than a century and a half ago, still stands as a monument to the heroic men and women by whom it was built in days of difficulty and trial.

*Pages 114-115.* Robert Anderson's father, John Anderson, was one of the first Elders of the Old Stone Church. Robert Anderson served in the Revolutionary Army in South Carolina as Colonel under General Pickens.

*Pages 312, 313, 314—III.* Robert (Anderson), who was baptized November 15, 1741, by the Rev. John Craig at the Old Stone Church. He married Ann Thompson, of Augusta County, November 4, 1765, and removed to South Carolina a few years prior to the Revolution, and settled in the western portion of the State, near Pendleton. He first located on Long Cane Creek, in what is now Abbeville County; but after the massacre in the neighborhood of Fort Ninety-Six, he removed to the Waxhaws, now Lancaster County, S. C., and after quiet was restored about Fort Ninety-Six, returned to that neighborhood, finally making his permanent home near Pendleton, as above stated. He served with distinction as Colonel in the War of the Revolution under his friend and neighbor, General Andrew Pickens, and after the Revolution was made General of the State militia. His children were: 1. Anne, married Dr. Wm. Hunter, issue: Dr. John, married Kittie Calhoun, and removed to Selma, Ala.; William, married a Miss Clayton; Ann, married John Smith; Mary, married Rev. David Humphreys; Andrew, married—name of wife unknown. 2. Lydia, married Samuel Mave-

\* Is it not possible or even probable that Old Stone Church, Oconee County, S. C., was named for this church? This was suggested by Gen. Edward Anderson, of Jacksonville, Fla., one of the direct descendants of Gen. Robt. Anderson, to whom the compiler is indebted for the loan of Boogher's book.

rick, issue: (1) Elizabeth, married Weyman, three children; Joseph, married Emily Maxwell, of Pendleton, S. C., and their son, Samuel, now residing in New York City; Mary, married Thompson, of Memphis, Tenn. (2) Lydia, married Wm. Van Wyck, of New York City, issue: Samuel Maverick, married Margaret Broyles, had two sons. He was a surgeon in the Civil War, and was killed in battle in Tennessee. Zemaly, married a New Yorker, name unknown —two daughters. William, married Miss Battle, daughter of President Battle, University of North Carolina. Augustus, of New York City, for years Judge of one of the Superior Courts of New York; 1898, Democratic candidate for Governor of New York, defeated by Theodore Roosevelt, now President of the United States; he was Democratic Mayor of New York City, and first Mayor of Greater New York. Lydia, married Holt, son of ex-Gov. Holt, of North Carolina. (3) Augustus; he removed to Texas and became one of the largest land and cattle owners in the world. 3. Elizabeth, married General Robert Maxwell, of the Revolution; issue: John, married Elizabeth Earle; Robert, married Mary Earle; Anne, married Dr. Andrew Moore; Elizabeth (Anderson) Maxwell, married, second, a Mr. Caruth—a daughter, Louisa, married General James Gillam, of Greenwood, S. C. 4. Robert, married Maria Thomas, of Nassau, New Providence Island—ten children: Robert, married Mary Pickens, grand-daughter of General Andrew Pickens; Edward; Edmund, Presbyterian preacher; Thomas; John; Julius; Wm. Henry; Ann, married Joseph Harris; Caroline, married Dr. Leroy Halsey, Presbyterian minister, of prominence; at his death, Professor in McCormick Theological Seminary of Chicago; Martha, married Samuel Pickens, grand-son of General Andrew Pickens, of the Revolution.

## THE REESE FAMILY.

THOMAS REESE, D. D.\*

Was born in Pennsylvania, in 1742. When young he came with his parents to North Carolina, and commenced his classical studies in Mecklenburg County with the Rev. Dr. Joseph Alexander and Mr. Benedict, who were at the head of a grammar school in that county, which was then the only one within the distance of one hundred miles. He finished his education at Princeton College, and graduated there in 1768. After a proper course of theological studies, he commenced preaching, and settled in the Church of Salem, on Black River, in South Carolina. During a twenty years residence there, he pursued his studies with an ardor and diligence that has never been exceeded in Carolina. He amassed a large fund of useful knowledge in divinity, moral philosophy, and other branches of science auxiliary to the formation of a complete theologian. He there began and completed his admired essay on the influence of religion in civil society. He pursued his argument through a variety of relations, and demonstrated from reason and history, that all human institutions are in their own nature, and have ever been found in practice insufficient for preserving peace and order among mankind, without the sanctions of religion. The execution of the work would have been reputable to the pen of Warburton; but coming from the woods of Carolina, and an unknown writer, it fell still-born from the press in Charleston. Its fate would probably have been different if it had come from the east side of the Atlantic, and made its appearance with the name of some European divine. It is preserved in Cary's American Museum, and will be an honorable testimony to posterity of the literature of Carolina in 1788. It procured for the author the well merited degree of D. D. from Prince-

\* History of South Carolina from Its First Settlement in 1670 to the Year 1808, Vol. II., by David Ramsay, M. D., pp. 505 to 507.

ton College; which, as far as can be recollectcd, is the first instance in which that degree had ever been conferred on a Carolinian. Dr. Reese continued to write; but not able to bear the expense of publishing for public benefit, printed nothing further. Two of his sermons were, nevertheless, published, but neither by him nor for him, in the collection called the American Preacher. Circular letters, about the year 1790, were written by the editor, Mr. Austin, to the clergy of all denominations in the United States, requesting them to furnish at least two sermons annually, that a selection might be made from time to time, and published as a specimen of pulpit eloquence in the United States. To the four volumes of this miscellany, printed in New Jersey, Dr. Reese appears as the only contributor to the southward of Virginia.

Dr. Reese pursued his studies with an intensesness that injured his health. For his recovery he was induced to accept an invitation to the pastoral care of a congregation in Pendleton District. There he expired in 1796, leaving behind him the character of a distinguished scholar and an eminently pious man.

\*GEORGE REESE, fourth son of David Reese, a signer of the Mecklenburg Declaration of Independence, and Susan Polk, his wife, was born March 11th, 1752, in Mecklenburg County, North Carolina. He married Anna Story, of Sumter, S. C., January 20th, 1785. Anna Story was descended from the Story family of Massachusetts, to which belong Chief Justice Story, Julian Story, the artist, W. W. Story, the sculptor, and others distinguished in art and literature. She was the daughter of Charles Story and his second wife, Mary Alexander, of North Carolina.

George Reese was a Revolutionary soldier, a Lieutenant under Gen. Lincoln, was in the Snow Campaign at Bean's Station, Tenn. Severe exposure gave him rheumatism, from which he ever afterwards suffered. He was a well

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\*This information was furnished by Mrs. Warren R. Davis, Seneca, S. C.

educated man; was fond of the classics, well acquainted with church history as well as that of our government and its principles, which he aided to establish and was always ready to defend. His noted bravery and nobility of character made him a popular officer. He was a devotedly pious man and, like his father, a Presbyterian Elder. He was a planter and reared his children on the farm; was noted for raising the finest wheat in the District, and at one of the fairs he received as a premium for the best crop of wheat a large handsome silver pitcher, still in the possession of the family. He lived to a ripe old age, and now sleeps beside his favorite brother, Rev. Dr. Thomas Reese, at Hopewell Cemetery. His grave-stone bears the following inscription:

“Sacred to the Memory of  
George Reese, Sen.  
Who died the 11th of November, 1837,  
In the 85th year of his age.

He was a native of North Carolina, and for the last forty years of his life resided in this District.

He was an Elder in the Presbyterian Church for more than thirty years of his life, and adorned the profession which he made.”

\*CAROLINE REESE was the daughter of David Tasker Reese and Mary Wilson, of Sumter, S. C. Mary Wilson belonged to the prominent Wilson family, which has furnished so many Presbyterian ministers. Caroline Reese was a niece of Dr. Thomas Reese and George Reese, and grand-daughter of David Reese, the Mecklenburg Signer. She died unmarried, and is buried at Hopewell, in an unmarked grave.

\*EDWIN TASKER REESE was the eldest son of Rev. Dr. Thomas Reese and Jane Harris. She was a daughter of Robert Harris, Signer of the Mecklenburg Declaration of Independence. Edwin Tasker Reese was born March 24,

1774. He was educated at Princeton, graduating with the first honor; he afterwards read medicine, but selected teaching as a profession, in which he was eminently successful. He was a choice scholar and fond of the classics. It is stated in Ramsey's History of South Carolina, that he taught the first classical school in the up-country. Dr. Edwin Reese never married, but lived to a ripe old age, and now sleeps beside his parents, at the Old Stone Church, in an unmarked grave.

\*SAMUEL SIDNEY CHERRY was the son of Samuel Cherry and Susan Polk Reese. She was the youngest daughter of Rev. Dr. Thomas Reese and Jane Harris. Samuel Sidney Cherry was born January 6th, 1814; he lived a long and useful life, and was especially devoted to the care of the church and church-yard; he never married, and is now buried at the Old Stone Church, in an unmarked grave.

**JAMES McELHENNY, D. D.**

FURNISHED BY MRS. P. H. MELL, CLEMSON COLLEGE, S. C.

The Rev. James McElhenny built the oldest part of the Fort Hill Mansion. It was called "Clergy Hall" because he and his son-in-law, the Rev. James Archibald Murphy, lived there together. His first wife was Miss Jane Moore, of York District. She died young, leaving one child, a daughter, named Jane. Jane McElhenny first married Rev. James Archibald Murphy. He died, leaving one son, viz: James Archibald Murphy, named for his father, married Dorcas Moore; he died a young man and left three children, one son and two daughters, viz: James Archibald Murphy, died unmarried. Euphemia married Stewart Starr; they live in Rock Hill. Eleanora married Mr. Wilson; they live in North Carolina. Jane McElhenny Murphy married a second time, her first cousin, Alfred Moore. She has a number of descendants, among them Mr. Ernest Moore, of the Lancaster bar, a grand-son. He is a son of her eldest son by her second marriage. Moreton K. Moore, of Birmingham, Ala., is the eldest son of her second son by her last marriage. There are others.

Rev. James McElhenny married a second time, a widow, Mrs. Wilkinson, of John's Island. She was originally a Miss Smith, of Charleston. By her first marriage this lady had one daughter, Susan Wilkinson, who married Governor Andrew Pickens; her son was Governor Francis W. Pickens, South Carolina's great "War Governor," 1861. By her second marriage to Rev. Mr. McElhenny Mrs. Wilkinson had a daughter, Emily, who married Lieutenant Hamilton Hayne, U. S. N.; their son was Paul Hamilton Hayne, the poet. There were two sons, besides the daughter who married Lieutenant Hayne. James McElhenny, who never married. Moreton McElhenny married and left two daughters: Ada, who was very talented, but erratic. She went on the stage, made an unhappy marriage with a foreigner and was lost at sea. Susan McElhenny was never married.

These facts were kindly furnished by Mrs. Celina E. Means.

**THOMAS LIVINGSTON McBRYDE, D. D.**

THOMAS LIVINGSTON McBRYDE, D. D., was born in Cambridge, S. C., February 25th, 1817. Graduated from Franklin College, Athens, Ga., in 1836, and at the Theological Seminary in Columbia, S. C., 1839. He was married in Athens, Ga., November 24, 1839, to Miss Mary W. McCleskey. He was ordained in Charleston, S. C., December, 1839, and sailed from Boston for China, March 8th, 1839. In the fall of 1842 he was compelled to leave China by reason of the failure of his health. He spent the following year in Georgia, resting for the recovery of his health, but preaching occasionally, to the great delight of those who were privileged to hear this truly consecrated minister of the Gospel. In the fall of 1843, at the earnest solicitation of his devoted friend, Judge J. N. Whitner, he went to Anderson C. H., S. C., and taught a very flourishing school and preaching at Mt. Zion Church, in that county, for two years. In the fall of 1845 he accepted a call to the pastorate of Providence and Rocky River Churches, in Abbeville County, in the Presbytery of South Carolina. In 1850, having lost his voice, he repaired to the mountains of South Carolina, where, finding the climate well adapted to his constitution, he soon afterwards was settled as the pastor of Hopewell, Pendleton, in charge of which he continued till his death in the triumph of the Christian faith. Realizing his ability and special adaptation for such work he was urged to give some of his time, during his pastorate at Pendleton, to increasing the endowment of Columbia Seminary, as well as presenting in his tender, gentle, earnest way, the claims of the perishing millions in heathen lands. So deep and lasting was the impressions made with reference to the heathen, that his son, Jno. T. McBryde, a Presbyterian minister, even in this day, so long after his father's death, every now and then is told by some one who in their childhood heard Dr. McBryde deliver some of his earnest appeals con-

cerning the dying millions, showing that the seed sown so many years ago is still bearing fruit.

Those who knew him best regarded him as truly a Gospel Preacher, preaching earnestly and lovingly the old, old story. Modesty was the ruling trait of his character, and many times does the writer remember him shedding most bitter tears, because of a sense of failure in his efforts to preach, yet the Faculty of Erskine College, Due West, S. C., saw in him not only a worthy man, but a strong preacher of the Gospel, and they, therefore, conferred on him the degree of D. D.

After an illness of two weeks he breathed his last, leaning upon the arms of his devoted friend, the Rev. C. C. Pinckney, D. D., rector of Trinity Church, in Charleston, S. C., who was then living very near the home of Dr. McBryde. A few moments before the end came, while surrounded by friends and loved ones, and during a prayer offered by the Rev. C. C. Pinckney, D. D., the dying McBryde exclaimed aloud, "Brethren, I am surrounded by angels! The room is full of them. Glory ineffable! Bless the Lord, O my soul; and all that is within me, bless his Holy name."

The Piedmont Air Line Railroad was not built then, but so strong was the devotion of his friends, that one of his Elders, R. A. Latta, then in Asheville, drove through the country day and night in order to attend the funeral of his beloved pastor, in the Old Stone Church, near Pendleton. In testimony of their devotion to the pastor, the manse was deeded to the lone widow and a modest shaft was soon erected over the grave of the village pastor in the Old Stone Church, where many of the most honored dead of both Church and State were laid away.

An humble son feels that he cannot better close this little tribute to his honored father than by quoting from the sermon of Rev. Jno. L. Kirkpatrick, retiring Moderator of the Southern General Assembly, in session in Columbia, S. C., a few weeks after Dr. McBryde's death:

“Nor can I resist the temptation to speak in this connection of another, whose name has within a few days been added to the roll of our honored dead, one not so widely known by personal acquaintance as those already mentioned, but not less tenderly cherished of all who ever came in contact with his *pure, gentle, guileless spirit*—the lovely John among the disciples of our Lord, so modest, so self-sacrificing, so beautiful an example in his social life of the love traits of the Gospel, and in his public ministration, so rare an example of the Christian pastor according to the standard of the saintly Herbert, or the rule of the inspired Saul; all the members of his own synod now present, and many others, know that I must allude to the beloved McBryde. Who that ever knew him, but has felt that it would have been a loss for life not to have known him. In these days, when there is so much assailing our eyes and ears, so much thrusting itself into our very souls to engender feelings of anger, indignation, wrath and resentment, against our enemies from without and from within, against foreign and domestic oppressions, who would not feel the worth to himself, to society and to the Church, of a living embodiment and exemplification of the sermon on the Mount, or the 12th of Romans? Such was McBryde, if ever we have known one such. His loss at any time would have been a sad bereavement. As of Thornwell and Jones, whose sanctified spirits his has now joined in the good world on high, so I say of McBryde, removed in the midst of his days and of his usefulness, that he was taken from us when our need is the sorest.”

BY REV. JOHN T. MCBRYDE, D. D.

A marble shaft marks the grave of Rev. Dr. T. L. McBryde. On the four sides of the shaft are the following inscriptions:

(East side.)

In memory of  
Rev. T. L. McBryde, D. D.  
Born  
February 25th, 1817.  
Died  
April 15th, 1863.

(West side.)

“A preacher of  
righteousness.”  
As a Pastor he  
beautifully exempli-  
fied all the Christian  
Virtues inculcated  
by his Lord and  
Master. In the do-  
mestic circle he was  
the devoted husband,  
the affectionate  
Father, and the ever  
sympathizing friend.

(North side.)

The early bloom of  
his manhood was  
dedicated to the  
Missionary field  
of China. From October,  
1852, until the close  
of his life, he was  
the faithful, beloved  
Pastor of Hopewell  
Church, Pendleton.

(South side.)

“Hold fast the form  
of sound words  
which thou hast  
heard of me in  
faith and love which  
is in Christ Jesus.”

### JOHN BAILEY ADGER, D. D.

REV. JOHN BAILEY ADGER, D. D., was born of Scotch-Irish parentage, in Charleston, S. C., December 13, 1810. At the early age of eighteen he was graduated from Union College, Schenectady, N. Y., and in 1833, at Princeton Theological Seminary. The next year he was ordained by the Charleston Union Presbytery and went out as a foreign missionary to the Armenians, under appointment of the American Board of Commissioners for Foreign Missions. He continued in this service for twelve years at Constantinople and Smyrna, until the failure of his eyes and other circumstances compelled his withdrawal from the foreign field. During his missionary service he translated into Armenian the New Testament, Pilgrim's Progress, the Shorter Catechism, and other books, which translations are still in use among that people.

After his return home, Dr. Adger engaged in work among the negro slaves in his native city, and founded that noble enterprise which afterwards, under the efficient ministry of Dr. John L. Girardeau, developed into the magnificent work of Zion Church, which was interrupted and well nigh broken up by the effects of the Confederate War.

The failure of his eyes again drove Dr. Adger from this work, which he had espoused with ardent affection and unremitting zeal, and led to his settlement at Pendleton, where he devoted five years to farm life with its out-door exercise.

Upon the withdrawal, in 1856, of Dr. Palmer from the Chair of Ecclesiastical History and Church Polity, in Columbia Theological Seminary, to accept the pastorate of the First Church, New Orleans, Dr. Adger was elected his successor. And now that the trouble with his eyes had been relieved by rest and recreation, he accepted the position, which he filled with zeal and ability for seventeen years.

During his whole connection with the seminary, Dr. Adger retained his summer residence at Pendleton, where he de-

lighted to spend his long vacations, and where he kept his family much of the time during the Civil War and the dark days that followed. He had thus become very closely associated with Hopewell Keowee Church, located in that village, and had often filled its pulpit and served it as stated supply during periods of vacancy. When, therefore, he retired from the Seminary in 1874 and took up again his permanent abode at Pendleton, he became the regular supply, and in 1879, the installed pastor of this church. Though sixty-nine years of age, he was full of energy for work, zeal in preaching the gospel, and delight in pastoral service; and he entered upon this new field of labor with much of the enthusiasm of youth. His labors, too, proved most acceptable, and on the part of both pastor and people were reluctantly terminated at the age of eighty-four, only because of his growing infirmities, which hindered his preaching.

During this pastorate the new brick church, now used, was built and the old wooden structure turned over to the Colored Adger Memorial Church.

Dr. Adger was heard to say he would like to be a pastor just to realize the sweetness of the relation betwixt pastor and a devoted people. This he did realize, and for sixteen years held a powerful influence over his people, which influence still lives. He by his teaching drew them closer to the cause of Foreign Missions, as is shown by the following incident: He preached a sermon preparatory to the collection for that object which was to be taken up on the next Sunday, when each church was assessed for an additional sum by the General Assembly. The sermon was one never to be forgotten, from the text Ps. 74: 20, "For the dark places of the earth are full of the habitations of cruelty." With keenest interest he inquired of the Deacon what amount had been raised and was told the desired sum was more than doubled.

There are those yet living who witnessed his adieu to the Synod of South Carolina, when, in view of his deafness excluding him from taking part in their deliberations, he

deemed it best to retire from their meetings, although to his last days he kept up an unabated interest in all their doings.

Dr. Adger, after the close of his pastorate, lived and labored four years, which time he spent in severe literary work, despite his deafness and approaching blindness, preparing the large volume, "My Life and Times," which valuable book he had nearly completed when, January 3d, 1899, the Lord called him to rest from his labors and leave his works to follow him.

By MISS SUSAN B. ADGER,  
Pendleton, S. C.

**LEMANT AND WALKER FAMILIES.\***

James Lemant, born County Antrim, Ireland. Martha Smyth Lemant, born County Antrim, Ireland. Children were: Smyth Lemant, born County Antrim, Ireland. Jane or Jeannette, born County Antrim, Ireland. in 1768, died October 8th, 1856. Robert, born County Antrim, Ireland, died in South Carolina. John, born County Antrim, Ireland; fell overboard and was drowned on the voyage to America. Narcissa, born County Antrim, Ireland; died in Chester County, S. C. James, born in Chester County, S. C.; died in Charleston, S. C.

The Lemant family left Scotland, in the vicinity of Loch Lomond, and settled in the North of Ireland for religious freedom. James Lemant was born at Dumfane, County Antrim, Ireland. He married Martha, the daughter of James Smyth. She was born in Killifleugh, County Antrim. The marriage ceremony was performed in a church fifteen miles from Belfast, near Ballymana. William Walker Leman, their grand-son, visited their birth-place, found the church which they attended, and read their names in the parish register of marriages, the signature of each written out clear and plain. Learning was the exception not the rule in that day.

In 1773, the family emigrated from Belfast to America, as cabin passengers. A son, Smyth Lemant, supposed to be the eldest son, was left with an uncle in Bristol, England. Their five children and Martha Lemant, three brothers, Robert, George and James Smyth, came over with them. The children were: Jane, usually called Jeannette; Narcissa; an infant, who died on the voyage; Robert and John. The vessel landed at Charleston, S. C.; from there the family went to Chester Co., S. C., and settled in the vicinity of Fishing Creek Church.

During the Revolutionary War, this family were staunch Whigs. Many interesting stories can be told of the bravery of their men and women. James Lemant was killed in the

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\* This information was furnished by Mrs. Annie Lee Hudson Hill, of Washington, Ga.

Revolutionary War. Robert, George and James Smyth left no descendants.

Jeannette Lemant united with the Fishing Creek congregation, in 1784. She married William Walker, a wealthy young man of the same congregation. The bride planted the flax, spun and made her own wedding dress of white linen. This dress was treasured as an heirloom for many years. An unusual romance followed the marriage of William and Jeannette. John Walker, the father of William, was a widower. Jeannette's mother, as we know, was a widow. These two seniors followed the example of their children, fell in love and were married, thus making Jeannette Walker's own mother, her mother-in-law.

About this period, the name of Lemant was changed in spelling to Leman, the last letter having never been restored to the name.

About 1809, William Walker moved with his family to Pendleton District, S. C. He brought with him a number of slaves, bought a tract of land four miles from the town of Pendleton, from Christopher Strong. The place was known as "The Oaks." The family attended the churches of Hopewell (Old Stone Church) and Mt. Carmel. In 1818, William Walker was elected an Elder in Carmel Church. The family interments are in the Old Stone Church-yard. William and Jeannette Walker are buried in the cemetery of Old Stone Church. Their tomb-stones bear the following inscriptions:

Sacred  
to  
the memory of  
Jane Walker,  
Consort of  
William Walker,  
who Died October 8th,  
1856  
In the 88th year  
of Her age.

Seventy-two years a consistent member of the Presbyterian Church.

She lived universally esteemed as pre-eminent in Piety and Charity.

The poor were never turned unaided from her door.

She took the Infant from the Breast of the Dying mother, Provided for him, Educated and trained him up to piety and usefulness.

She Died with a tranquil hope of entering the rest which awaits the People of God.

“Precious in the sight of the Lord is the Death of his Saints.”

Sacred  
To the Memory of  
William Walker,

who died 25th Jan., 1841  
In the 77th year of his age.

He lived the life and died  
the death of the Christian.

“Happy soul thy days are ended,  
All thy mourning days below,  
Go, by angel guards attended,  
To the sight of Jesus go.”

Their descendants are scattered throughout the Southern States. Some of them are mentioned below.

Jane E. Walker, eldest daughter, married Col. D. K. Hamilton. The Russells, of Texas and South Carolina, are her descendants.

Martha Walker, married Dr. James K. Alexander, of Greenville District, moved to Atlanta, Ga., in the early part of the 19th century. The distinguished jurist, John R. Alexander, of Atlanta, Ga., and Capt. T. W. Alexander, of Rome, Ga., were her sons. One of her grand-daughters, Mrs. James A. Rounsville, was President of the United Daughters of the Confederacy.

John Smyth Walker left no descendants, and is buried at Old Stone Church.

James Walker, married Mary Jordan and moved to Aberdeen, Miss. His grand-son, William, is a prominent lawyer of that city.

Matilda Walker, the third daughter, was crippled in early life by an accident with a spirited horse. She bravely endured this trial and lived a long and useful life at the old homestead. She was of a modest and retiring disposition, and knowing her family would engrave her praises on her monument, secured from them the promise of these few lines on a simple stone:

“Hangs my Helpless Soul on Thee.”

Matilda Walker,  
Died May 30th, 1874.

Narcissa Walker, the youngest child, married Major T. H. McCann, of Anderson County. They raised an interesting family as follows: Mrs. G. D. Barr, Mrs. W. A. Hudson, Mrs. T. W. Davis, of Greenville, S. C.; Mrs. Harrison, Anderson, S. C.; Mrs. Jno. W. Glenn, of Anderson Co., S. C.; Mrs. G. K. Miller, of Talledega, Ala., and one son, who died early.

Eliza Walker, married Col. Alfred Fuller, of Pendleton, S. C. She had but one child, now Mrs. A. A. Foster, of Spartanburg, S. C.

### JOSEPH WHITNER.

JOSEPH WHITNER was the son of John Josef Witner, and grand-son of Josef Witner, of Germany. About 1764, John Josef Witner, with his three children, emigrated to America, landing in Charleston, S. C. Within a few months after his arrival, he and two of his children died, and Joseph, the surviving child, then about seven years of age, was left an orphan—"a stranger in a strange land." He was placed in a school in Charleston, where he remained until was sounded the first call to arms in the struggle for the Independence of his adopted State; when, although but eighteen years of age and regardless of the violent opposition of his guardian, he enlisted in the ranks of the patriots and served from the beginning of hostilities to the successful close. During the first years of the war he was under the renowned General Francis Marion; but afterwards was detailed in "Upper or Pendleton District," where Indians, incited by the English, were committing great depredations. He was given a command and did noble service for his State. After his death, a companion in arms, Col. Kilpatrick, delighted in paying the tribute to Joseph Whitner, that as a commander he never sent his men into danger, but led them. At the close of the war, Joseph Whitner settled in the Pendleton District and became a surveyor and planter. In 1789 he married Elizabeth Shackleford, daughter of William Shackleford, a Revolutionary patriot, of Hanover County, Va. After his marriage, for the sake of euphony, he changed his name from "Josef Witner" to "Joseph Whitner." Joseph and Elizabeth Whitner had six children: Col. B. F. Whitner, who removed to Florida in 1834; Judge Joseph N. Whitner; John Whitner, who enlisted under General Jackson in the war of 1812, and on the march to New Orleans died and was buried at Wetumpka, Ala.; Mrs. —— Symmes; Mrs. Anthony Ross.

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Joseph Whitner died April, 1824, aged sixty-seven years; and his wife, born November 29, 1768, died October 24, 1837. Both buried in "Old Stone Church-yard."

Thrown upon his own resources when but a youth, trained in the school of bitter experience, alone and unaided, Joseph Whitner struggled against adverse circumstances and conquered them; deprived, when a child, of the softening influences of home life, it is no wonder he was regarded as an austere man, but beneath that severe exterior there was a heart as warm as ever beat in human breast.

By JNO. C. WHITNER,  
Atlanta, Ga.

### TURNER BYNUM.

Turner Bynum fell in a duel at Hatton's Ford, and died August 17th, 1832. This duel was the result of a political quarrel with Benj. F. Perry, afterwards Governor of South Carolina. Young Bynum was an ardent Nullifier, an admirer of John C. Calhoun, and Perry was a Unionist.

Turner Bynum was a young man of unusually brilliant intellect and scholarly attainments. Although scarcely twenty-eight years of age, he was making a marked impression upon the political history of his times. His friend and second, the Hon. James H. Hammond, in writing to his widowed mother of his tragic death, says: "I feel the full force of the affliction. His country has much to lament, for his talents were rapidly ripening into eminent usefulness. The loss will not soon be supplied."

Turner Bynum was born in Charleston, S. C. His father, also Turner Bynum, was born in Southampton, Va., in 1777. The Bynum family came from England to Virginia in the early part of the eighteenth century, presumably about 1720. Settling in Southampton, after the lapse of years the descendants emigrated to North Carolina, South Carolina, and even as far west as Louisiana. Coming to South Carolina, Turner Bynum, Sr., married Elizabeth Miller, daughter of John Miller, of Charleston, and Catherine Long, his wife, of Newberry, S. C. John Miller was descended from the Dutch settlers in Berk's County, Pennsylvania, and was a soldier in the Revolutionary Army. Shortly after the death of Turner Bynum, his elder brother, Alfred, a young man of equal brilliancy of intellect, a lawyer and a poet, went to Texas and joined the army then being organized for the war of Texan Independence. He was a member of Col. Fannin's regiment. They were captured by the Mexicans and were massacred at Goliad, Texas, by order of General Santa Anna.

Both of these young men died defending the principles of liberty and the right of a State to self-government. With the tragic ending of their lives, the male line of the family of Bynum in South Carolina became extinct.

By SALLIE CHASE PATILLO.

### OLD PENDLETON.

*From Keowee Courier, Walhalla, S. C., May 7, 1891.*

What hallowed associations does the name of this village conjure up! How often in thought do we wander back there! Old land-marks and many reminders are still to be seen, but the kindly faces and precious souls have nearly all gone across the bourne. We hope to meet them again in the better land if admitted into the eternal realms of bliss, and as time rolls on in her endless cycle, we feel that now and then we should feel constrained to spare a moment to peep down upon the old familiar spot, where our first fond hopes of earth aspired and indulged in many bright anticipations which have never been realized.

Fifty years ago Old Pendleton was the fairest town in Upper South Carolina, a community of wealth, intelligence, refinement and religion, and the home of the best people it has ever fallen to our lot to know; a resort of giant minds who would do honor to any age of the world's history, such men as John C. Calhoun, Langdon Cheves, Daniel Huger, Warren R. Davis, John Taylor, David K. Hamilton, the Pinckneys, Haynes, Earles; the Generals Pickens, Anderson, Blassingame; the Colonels Warren, Allston and Barton, and the homes of Barnard E. Bee, the Stevens brothers, of Charleston gunboat fame, of Confederate times, home of John and Pat Calhoun, the well known young financiers of to-day; and from these old hills came our astute Senator, Joseph E. Brown, Atlanta's brainiest man; Dr. H. V. M. Miller, General Rusk, of Texas, a power in his day; Governors Perry and Orr; Commissioner Stribling, of the Navy, and hundreds who have left their impress upon this new world, and in their day and time helped to lay the foundation and build up this great country; and a host of others whose honorable names and useful citizenship would challenge the world for comparison.

Such was the status of Old Pendleton fifty years ago, when

in the full tide of her prosperity, a splendid Piedmont climate, with fertile lands and under the old slave regime, and when the wealth resided in the country and agricultural pursuits were regarded second to none other as an occupation of honor and profit, and were conducted with an intelligence and advancement scarcely surpassed to-day in the South.

Old Pendleton was famed for the beauty and gentleness of her women as well as for the high tone and pluck of her men. Old Pendleton District was then about the size of the State of Rhode Island, and the good old town was the grand center of both society and trade, and, indeed, was one of the foremost pioneer towns of the South.

It was in the streets of Old Pendleton that her indignant citizens kindled the first bonfire that consumed in its flames the first incendiary papers and letters sent South by the Abolitionists to stir strife and discord among a happy people.

One of the first female high schools in the South was conducted by the Misses Bates and Billings, from Vermont, who taught the young ladies etiquette and French, graceful attitudes and highfalutin notions, modern manners, to walk daintily and to scream fashionably at a bug or a mouse.

One of the first military academies was here, where the boys were drilled daily, wore gray uniforms and brass buttons.

My first recollection of a Sunday School was there in the old Baptist Church, which is still standing. Uncle Tommy Sloan and Mrs. Fanny Mayes were the managing and leading spirits. We had little church catechisms and the first and second questions were "Who made man?" "Of what did God make man?"

The first cooking stove I ever heard of, my father bought, and was describing its excellencies to Uncle Tommy, and among its other advantages he said, "Why, Tommy, it will save half the fuel;" when he replied, "Well, Billy, why not get two of them and save all the fuel?"

One of the first cotton factories was established there and

met with great success and profit for many years and up to his death, by Major B. F. Sloan, and is still in operation by the Sittons.

Pendleton and her Agricultural Society, fair grounds and race track, and some of her exhibitions, would put to blush some of the fairs of the present day.

Pendleton had four flourishing churches, two hotels, and who of her old citizens does not remember the long ball-room in the old Tom Cherry Hotel, and the beautiful young girls who once skimmed like swallows over those well waxed floors, and the stately matrons, who, as chaperones, patronized with their presence those delightful occasions and gave dignity and respectability to the ball-room? The old Debating Society held in the old Farmer's Hall, and ever graced by a full attendance of the fair sex? The magnificent coaches and the elegant spans of horses that whirled up the dust in the streets of the old town? What old citizen's heart is not made to throb at the recollection of thrilling notes from the stage horn borne over the hills to notify of its coming? How the people would gather round the hotel and the post office as the great, rocking, ponderous vehicle came rolling and swinging over the rocks, drawn by five or six horses, dashing in at a gallop into the center of the old town with its passengers and mail. And with what eager excitement the citizens sought to welcome friends and visitors and receive the tardy news.

Who does not remember the old *Pendleton Messenger* and Dr. F. W. Symmes, its editor, and the old *Farmer and Planter*, and Major George Seabourne, proprietor and publisher; Mr. E. B. Benson, the long time merchant, and old Billy Hubbard, the jolly landlord; the old English dancing master, Walon; rich old Sam Maverick, the eccentric old man; Sid Cherry, the bachelor; Tommy Christian, the town marshal, and many others we have not space to mention here?

The first Farmer's Society in the South was inaugurated at Old Pendleton in the year 1815, and was known as the *Pen-*

*dleton Farmer's Society*, and, if we are not misinformed, the second society of its kind in the United States, the third being in Charleston in 1818, the first being in Philadelphia. The first officers of the *Pendleton Farmer's Society* were James C. Griffin, President; Josiah Gailliard, Vice-President; Col. Robert Anderson, Secretary; Joseph V. Shanklin, Treasurer and Corresponding Secretary.

There, too, was published one of the first agricultural monthlies in the South, under the proprietorship and management of Major George Seabourne,—*The Farmer and Planter*, a most able and valuable ally to the Farmer's Society, and did much to promote the spirit of agriculture in that section in its day.

But the glory of the old town has long since departed; in the first place, shorn of her Sampson locks, robbed of her territory and capitolcy, the great District cut up into Anderson, Pickens and Oconee; and the railroads, of which she little dreamed then, have ignored her claims, stolen away her thrift, and now the good old town of Auld Lang Syne stands out forlorn, gray and dilapidated in her tottering senility. But there still lingers a fragrance of intelligence and refinement in her social atmosphere that ever strikes the visitor with admiration and respect.

Since the days of which we have been speaking, the second and third generations are passing from the stage of action, rapidly losing their grip on life and falling off into the sea of time. Of the second, Col. Tom Pickens, Mr. Dickson and John Sitton alone remain. Mr. William Gailliard died but recently, and but a remnant of the third generation is left. The Clemson Agricultural College is now being erected at old Fort Hill, the John C. Calhoun place; a fine hotel is about to be built at Old Pendleton, and it is thought that the old town is looking up somewhat. May the Lord bless the faithful old spot, and may she become once more as she was in the days of yore as a "city set upon a hill."

## OLD PENDLETON.

AN INTERESTING AND INSTRUCTIVE ADDRESS DELIVERED BY  
PROF. WILLIAM S. MORRISON BEFORE PENDLETON  
CHAPTER, DAUGHTERS OF THE CONFEDERACY.

The Pendleton Chapter of the United Daughters of the Confederacy in April last requested Prof. Wm. S. Morrison, of Clemson College, to address them and the Confederate Veterans on Memorial Day, at Pendleton, on "Old Pendleton." The following address, in compliance with that request, was delivered on the occasion named, May 9, 1903 :

### OLD PENDLETON.

The plow-boy poet of Scotland, in one of his well known songs, with feeling makes this declaration :

"Of a' the airts the wind can blow  
I dearly love the West."

Such seem to have been mother nature's feelings toward so much of her vast domains as men to-day call South Carolina. In its western corner is the "Alpine Region" of the Palmetto State. Here, as in Caledonia,

"Wild woods grow and rivers row,  
And monie a hill between."

Here, in Mt. Pinnacle, in Pickens County, our State reaches its greatest elevation—three thousand six hundred feet—above old ocean's level. Here the lover of the sublime and the beautiful in nature finds Table Rock, "rearing a colossal and almost perpendicular wall of solid granite over eleven hundred feet above its base, and striking the beholder with awe and wonder." Here is seen the vale of Jocassee—"celebrated for its romantic situation, rich valleys and beautiful waterfalls—literally shut in on every side by lofty mountains."

This sunset corner of Carolina was, in the days of the Indian, the home of the Cherokees. About one-tenth of the territory of these dusky warriors of the mountains was within the present limits of the little Secession State.

As early as 1730, when our colony was but three-score years old, the King of England sent Sir Alexander Cumming three thousand miles across the Atlantic, and from the settlement at Charleston, three hundred miles into the wilderness to treat with the chiefs of these tribes. This fact is evidence of the estimate placed by England upon the value of the lands and the worth of the friendship of these red men in the struggle then pending between Briton and Gaul for the possession of the great valley—the very heart of the North American Continent. The details of this treaty, made within the limits of Old Pendleton District, at Keowee, an important Indian town which stood on land by the side of the river of the same name, now owned by Mr. Nimmons, are full of interest and may be read in the records of those early days.

Twenty-five years later—about 1755—The Colonial Governor of Carolina, James Glenn, made another treaty with the aborigines, securing vast tracts of land in the upper part of the State, and permission to erect in the Indian territory forts for the protection of the back country. One of the most important of these forts was Prince George, on the Keowee, opposite, and within cannon shot of, the Indian village of Keowee, above mentioned. Capt. R. E. Steele, a Confederate veteran, now owns the site of this famous fort, and takes peculiar pleasure in pointing out to the visitor the spring which supplied pure mountain water to the garrison; a large mulberry tree which grew up on the walls, and the lines of the fortification. Much valuable history and many thrilling traditions cluster around old Fort Prince George. Miss Murfree's "Story of Old Fort London" and Dr. J. Walter Daniel's poem, "Cateechee of Keowee," are cordially commended to all who are fond of reading the stories of those distant times.

Twenty years after Glenn's treaty the War of the Revolution broke out. The Cherokees sided with the English. While Parker and Clinton were to attack Charleston the

Cherokees were to lay waste the back country settlements. Britain's plans were well laid. But Moultrie and his men on the sands of Sullivan's Island, and Williamson with his followers amid the wooded hills of the up-country, furnished another striking illustration of the going "a-glee" of men's best laid schemes. During this campaign—in the summer of 1776—Williamson threw up fortifications on Eighteen Mile Creek, portions of which may to-day be seen near the brick yards of Mr. J. C. Stribling. About the same time he built Fort Rutledge, on the Seneca, which, with its guns, overawed the Indian village called Seneca, one of the most important of the "lower towns" of the Cherokees. This fort was once garrisoned by two independent companies of rangers. Near it, on the plantation, afterwards owned by Mr. Andrew F. Lewis, Capt. Salvador was slain in battle with the savages and Tories. When John C. Calhoun came into possession of the farm, which was his home for the last twenty-five years of his honored life, he called this place "Fort Hill," in commemoration of Fort Rutledge.

Other places within the limits of "Old Pendleton" closely associated with Cherokee history are Hopewell and Tomassee, both homes of Gen. Andrew Pickens. The former near Cherry's Crossing, on the Blue Ridge Railroad, where the railroad bridge spans the Seneca River, the latter about eight miles north of Walhalla. The former was the scene of several important treaties, the latter of a hard-fought battle, wherein the old Christian Statesman and warrior rendered most efficient service. Gen. Pickens died suddenly at Tomassee while sitting in a chair under a shade tree—still standing—in his yard. His remains were brought to the cemetery of Hopewell Church, named in honor of his former home near by, popularly known as the Old Stone Church, and laid to rest by the side of the grave of his wife, Rebecca Calhoun, an aunt of John C. Calhoun, Carolina's most illustrious son.

After the Revolution the Cherokees were forced west-

ward, surrendering their last holdings in South Carolina in 1817. These people, in the war of 1812, rendered Gen. Andrew Jackson valuable assistance from their homes in Georgia. Forced later from that State, many of them were sent beyond the great "Father of Waters." Daughters of the Confederacy, at whose request this address is prepared, may be interested in recalling that the Cherokees, at the outbreak of the War Between the States, took the side of the Confederacy, and rendered valiant service in the battles of the West.

In the "Myths of the Cherokees"—one of our Government publications—is a store house of good things of the history and tradition of the red men who dwelt where we of "Old Pendleton" now dwell.

For almost one hundred years after the first permanent settlement of our State no courts, save those at Charleston, were held within its borders. Consequent lawlessness led to the rule of the "Regulators." This induced the authorities to provide in 1768—eight years before the Declaration of Independence—for seven Judicial Districts, viz: Charleston, Beaufort, Orangeburg, Georgetown, Camden, Cheraw and Ninety-Six. The first six are in the old Statutes, accurately defined. The seventh, Ninety-Six District or Precinct, is therein somewhat vaguely declared to extend to all other parts of the Province. In 1791—eight years after the formal close of the Revolution—George Washington's first term as President being about half out, the year of his tour of the Southern States, Charles Pinckney being Governor of South Carolina, an Act to further regulate the Circuit Courts created Pinckney and Washington Districts—the latter including the Counties of Greenville and Pendleton. Pickensville, which stood near Easley, was the County seat of the Washington District.

Seven years later, in 1798, Pendleton and Greenville were made separate Judicial Districts, Pendleton being the County seat of the former, Greenville of the latter.

In 1826, fifty years after the Declaration of Independence, the death year of Jefferson and the elder Adams, Pendleton was divided into the Judicial Districts of Anderson and Pickens, the County seat of the former being located at Anderson, the latter at Pickens Court House, now known as "Old Pickens," near the site of old Fort Prince George and the Indian village of Keowee.

In the Constitutional Convention of 1865, the year of Lee's surrender, the long struggle to make "Judicial" and "Election" Districts, the same in fact and in name, was nearly ended, Charleston being the sole exception.

The Constitutional Convention of 1868, military ordered, negro chosen, and in the main "carpet-bag," "scalawag" and negro composed, changed the name "District" to "County," thus bringing South Carolina into conformity with all the other States except Louisiana, divided Pickens County into Oconee County, with Walhalla its County seat, and Pickens County with the County seat at the present Pickens Court House.

The members of the Convention from the Oconee County section had the boundary lines so arranged as to retain Calhoun's old home within their territory, and yet named their new County, not after the famous Statesman, but after a small tribe of Cherokee Indians.

As there are "sermons in stone" and "books in brooks," so there are histories in names.

Pendleton was named in honor of Henry Pendleton, who was born in Culpeper County, Virginia, in 1750, and died in Greenville District, South Carolina, January 10th, 1789. He was educated in Virginia. He and his brother Nathaniel joined the "Culpeper Minute Men," the first patriotic regiment that was organized in the South. Both served in our State. Henry Pendleton was captured at the taking of Charleston. Having learned of a plot of a party of Tories to take him from his quarters at night and hang him at the town gate, he counterfeited the signature of a British

officer to a pass, and by its use escaped. Cornwallis wrote Moultrie concerning the matter and demanded Pendleton's return. The answer of the hero of the Palmetto log fort was characteristic—he was concerned with nobody's passports but his own.

After the war, Pendleton settled in South Carolina and was elected Judge. He was the author of the County Court Act, passed March 17th, 1785, and was one of the three Judges appointed that year to revise the laws of the State. He was one of the Trustees of the short-lived College of Cambridge, at Ninety-Six. Judge Pendleton was a member of the Constitutional Convention of 1788. He died at thirty-nine—seven months and twenty days after his adopted State had ratified the Federal Constitution—three months and twenty days before Washington, the illustrious "Cincinnatus of the West," took, for the first time, the oath of office as President of the new United States of America.

Suffer your speaker to read you a page from an old book, rare and valuable, which contains an article on Pendleton District :

"The Court House is located in the village of Pendleton, which, from this circumstance, may be considered the District town. It is pleasantly situated near the waters of Eighteen Mile Creek, a considerable branch of the Seneca River, which empties into the Savannah; and contains, besides a Court House (a new Court House on an elegant and spacious plan will soon be erected here, an appropriation being made for this purpose by the Legislature) and jail, a Presbyterian and Episcopal Church, forty houses, several of them neat, an academy, printing office (issuing a weekly paper), and an Agricultural Hall, for the meeting of a Society of this nature. There is every prospect of the village increasing in population. A very select society is found here and in the neighborhood, where some gentlemen of fortune and high respectability, from the low country, have located themselves and families. A beautiful view of the

mountains is obtained from the village. These bound the horizon to the north. Among the breaks of these colossal mounds is discovered the entrance into the interesting valley of Jocassee, celebrated in song; and off in the distance the eye rests on that splendid mass of perpendicular rock (the admiration of travelers), the Table Mountain, backed by the most elevated grounds in the State, the Sassafras Mountain.

“Several settlements, as villages, are established in various places in the District. The oldest of these is Pickensville, formerly the seat of justice, but now reduced to three or four houses. It is situate seven or eight miles west of the Saluda River. The 17th Regiment muster grounds is located here.

“Rock Mills village lies on Generosittee River, a water of Savannah. Here is the largest merchants’ mill in the District, belonging to Maverick & Lewis; also a saw mill, spindle factory and distilleries, besides several wagon-makers, shoe-makers, etc.

“Centreville was established by E. Earle, Esq., principally for manufacturing purposes.

“A town was laid out by Gen. Anderson, on the Tugalo or Savannah River, at the junction of the Seneca, called Andersonville. It is situate at the very point of a peninsula, and is a most romantic spot. The project of making it a commercial town failed. In this place two mills and a forge, etc., were built and a manufactory of small arms established. About one hundred had actually been made when peace put an end to the scheme. As the war contributed to injure it in other respects, and checked the spirit of enterprise, the principal persons moved away. At this place there is now a store, which collects from the Indians the spigelia marilandica (pink root), which is made up into bundles of about one pound each, stem and all, which are pressed into large hogsheads containing 600 pounds each. This plant brings, in Savannah or Charleston, 25 cents a pound. There are

also sent to market from this place about 1,000 pounds of ginseng and several hogsheads of snakeroot, both of the black and Seneca kind. The Savannah is here about 400 yards wide."

The "weekly paper," mentioned in the extract just read, was "*The Pendleton Weekly Messenger*." It was the first newspaper in Western South Carolina, and was perhaps the first paper in America published so far toward the west. Its founder and publisher was John Miller, commonly known as "Printer John," or "Printer Miller," who left England on account of his connection with the publication of the "Junius Letters." His press was one Gen. Nathaniel Greene had used in his campaigns for publishing military orders.

In an appendix to "Ramsey's History of South Carolina," whose preface date is December 31, 1808, the reader sees this statement:

"Among the attempts to diffuse knowledge may be mentioned a weekly newspaper which is very well conducted and printed at the village of Pendleton by Mr. Miller. It is a fact worthy of record that in the frontier District, thirty years ago possessed by the Indians, the publication of a newspaper has commenced and is carried on in a manner worthy of patronage. The yearly subscription is two dollars and a half."

The first Court House was of logs and stood, we learn, near the railroad culvert, not far from the junction of the two branches. The second was of brick and its site was near the present Farmers' Hall, which was built of the material of the temple of justice. A friend, learned in the law, informs us that among the many illustrious names on the records of the Pendleton Courts as practicing therein appear those of John C. Calhoun and George McDuffie, Zachariah Taliafero, a soldier of the Revolution; Warren R. Davis, a member of Congress and a close friend of Davy Crockett; Joseph Taylor; the brothers Armsted and Francis Burt, the last named appointed by President Pierce the first Governor of the terri-

tory of Nebraska, died while in office, and was brought back to Pendleton and buried in the Episcopal church-yard; and the brothers, Milledge L. and James Bonham, the latter an emigrant to Texas and a victim of the massacre at the Alamo. Benjamin F. Perry, a native of the District, made his maiden speech in the Pendleton Court House, and the last speech of his life was made from a stand erected near its site, from which, while scarcely able to stand from the weakness of age, he addressed an immense multitude—The Farmers' Society and its and his many friends. On this occasion, but a short time before his death, Governor Perry was entertained by his life-long friend, the late John B. Sitton, who, on hearing the aged statesman express a wish to see once more the grave of his father and mother, sent him in a carriage on that pious mission.

Truly, as the poet priest of the Confederacy sings in immortal strains, in words which men will not willingly let die:

“There is grandeur in graves,  
There is glory in gloom;  
For out of the gloom future brightness is born,  
As after the night comes the sunrise of morn.”

The best, and best known, historical novel that relates to Western South Carolina is J. P. Kennedy’s “Horseshoe Robertson.” The hero’s home was in Pendleton District, and he lived here a third of a century. His house still stands. Hear the reading of an extract from an old paper—“*Flag of the Union*,” published at Tuscaloosa, Ala., dated January 17th, 1838 :

“HORSESHOE ROBERTSON.”

“Who has not read Kennedy’s delightful novel of this name, and who that has read it would not give an half day’s ride to see the venerable living hero of the tale of the ‘Tory Ascendency,’ the immortal Horseshoe himself, the exterminator of ‘Jim Curry’ and ‘Hugh Habershaw?’ The venerable patriot bearing the familiar sobriquet, and whose name Mr. Kennedy has made as familiar in the mouths of American

youths as household words, was visited by us, in company with several friends, one day last week. We found the old gentlemen on his plantation, about twelve miles from this city, as comfortably situated with respect to this world's goods as any one could desire to have him. It was gratifying to us to see him in his old age, after having served through the whole war of independence, thus seated under his own vine and fig tree, with his children around him and with the partner of his early toils and trials still continued to him, enjoying in peace and safety the rich rewards of that arduous struggle, in the most gloomy and desponding hour of which he was found as ready, as earnest, as zealous, for the cause of liberty as when victory perched upon her standard, and the star of the 'Tory Ascendency' was for a while dimmed by defeat, and in which he continued with unshaken faith and constancy until it sank below the horizon, never again to rise. The old gentleman gave us a partial history of his Revolutionary adventures, containing many interesting facts respecting the domination of the Tory party in the South during the times of the Revolution which Mr. Kennedy has not recorded in his book. But it will chiefly interest our readers, or that portion of them at least to whom the history of the old hero's achievements as recorded by Mr. Kennedy is familiar, to be assured that the principal incidents therein portrayed are strictly true.

"That his escape from Charleston after the capture of that city, his being entrusted with a letter to Butler, the scene at Wat Adair's, the capture of Butler at Grindal's Ford, his subsequent escape and recapture, the death of John Ramsay and the detection of the party by reason of the salute fired over his grave, his capturing the four men under the command of the younger St. Germyn, his attack upon Innis's camp, and the death of Hugh Habershaw by his own hand, and finally the death of Jim Curry, are all narrated pretty much as they occurred, is certain. In the old veteran's language, 'There is a heap of truth in it, though the writer has mightily furnished

it up.' That the names of Butler, Mildred Linsay, Mary Musgrove, John Ramsay, Hugh Habershaw, Jim Curry, and in fact almost every other used in the book, with the exception of his own, are real and not fictitious. His own name, he informed us, is James; and that he did not go by the familiar appellation by which he is now so widely known until after the war, when he acquired it from the form of his plantation in the Horseshoe Bend of the Chauga Creek, which was bestowed upon him by the Legislature of South Carolina in consequence of the services he had rendered during the war. This estate, we understood him to say, he still owned.

"He was born, he says, in 1759, and entered the army in his seventeenth year. Before the close of the war, he says he commanded a troop of horses, so that his military title is that of Capt. Horseshoe. Although in infirm health, he bears evident marks of having been a man of great personal strength and activity. He is now afflicted with a troublesome cough, which, in the natural course of events, must, in a few years, wear out his aged frame. Yet, notwithstanding his infirmities and general debility, his eye still sparkles with the fire of youth, as he recounts the stirring and thrilling incidents of the war, and that sly, quiet humor, so well described by Kennedy, may still be seen playing around his mouth as one calls to his recollections any of the pranks he was wont to play upon any of the 'Tory vagrants,' as he very properly styles them. The old gentleman received us with warm cordiality and hospitality, and after partaking of the bounties of his board and spending a night under his hospitable roof, we took leave of him, sincerely wishing him many years of the peaceful enjoyment of that liberty which he fought so long and so bravely to achieve. It will not be uninteresting, we hope, to remark that the old hero still considers himself a soldier, though the nature of his warfare is changed. He is now as zealous a promoter of the Redeemer's cause as he once was in securing the independence of his country.

"Since the above was in type we have heard of the death of

the aged partner of this venerable patriot. An obituary notice will be found in another column.

“Truly in friendship,

“Signed: THOMAS P. CLINTON.”

Within a few weeks after the visit thus described the old soldier met “the last enemy that shall be overcome.” His grave is near the Black Warrior River, a few miles from Tuscaloosa, Alabama, and the inscription on the marble marking his last resting place is :

“Major James Robertson, a native of South Carolina, died April 26, 1838, aged 79 years, and was buried here.

“Well known as Horseshoe Robertson he earned a just fame in the war for independence in which he was eminent in courage, patriotism and suffering. He lived fifty-six years with his worthy partner, useful and respected, and died in hopes of a blissful immortality. His children erect this monument as a tribute justly due a gone father, husband, neighbor, patriot and soldier. Name derived from a bend in a creek in South Carolina.”

Anderson and Pickens Districts, comprising the territory of Old Pendleton, were represented in the Secession Convention, Columbia-Charleston, 1860, 1862, by the following illustrious, trusted and honored sons: Anderson, J. N. Whittner, James L. Orr, J. P. Reed, R. F. Simpson and Benjamin Franklin Mauldin; Pickens, William Hunter, Andrew F. Lewis, Robert A. Thompson, William S. Grisham and John Maxwell.

This Convention at Charleston, having left Columbia on a special train on account of smallpox in the capital city, on the 20th day of December, 1860, by a vote of one hundred sixty-nine yeas, nays none, adopted the Ordinance of Secession. A *fac simile* of this ordinance, signatures included, the gift to the College of the Hon. William A. Courtenay, neatly framed, may be seen in the historical museum of Clemson College.

Of these signers from the territory of Old Pendleton, all

have crossed over the river and are sleeping with their fathers, save one, Robert A. Thompson, now living in Walhalla. Two weeks ago to-day your speaker heard him address an educational meeting at Seneca. His subject was "Memorial Day." The venerable speaker made an earnest appeal for a Confederate monument at Walhalla, Anderson having recently erected one, in honor of the memory of the Southern soldiers from Oconee County, and for a monument at Columbia in memoriam of Wade Hampton.

The occasion seems a fit one to speak of the burial places of these signers. William S. Grisham's grave is at West Union, Benjamin Franklin Mauldin's at Williamston, William Hunter's near Pickens Court House, J. N. Whitner's, James L. Orr's and J. P. Reed's at Anderson, R. F. Simpson's at his home place, near Pendleton, and Andrew F. Lewis's and John Maxwell's at the Old Stone Church. Near the ashes of Messrs. Simpson and Lewis lie the mortal remains of a son of each, boys who wore the gray and gave their young lives for the cause so dear to the father's heart—the cause for which Lee fought and Jackson died. These fathers signed—their sons died—for Secession.

"Each for his hearth and household fire;  
Father for child, and son for sire."

The Pendleton Farmers' Society was organized in 1815. Its honorary members were: Gen. Thomas Pinckney, St. James, Santee; Hon. Wm. Lowndes, C. C. Pinckney, Jr., R. S. Izard, J. R. Pringle, Dr. J. Noble, Gen. D. E. Huger, all of Charleston; Hon. J. C. Calhoun, Washington City; Col. J. B. I'On, St. James, Santee; Col. L. J. Alston, St. Stephens, Alabama; Rev. Dr. Waddell, Athens, Ga.; Gen. John Blassingame, Greenville; D. P. Hillhouse, Washington, Ga.; Dr. Isaac Auld, Edisto Island; Dr. C. M. Reese, Philadelphia.

Its resident members were in 1815: Thomas Pinckney, Jr., Jno. L. North, Andrew Pickens, Benjamin Smith, John Miller, Sr., Charles Gaillard, John E. Calhoun, J. T. Lewis,

Thos. L. Dart, J. B. Earle, C. W. Miller, Samuel Cherry, John Taylor, James C. Griffin, Robert Anderson, William Hunter, Benjamin DuPre, Sr., Joseph Grisham, L. McGregor, Samuel Earle, Richard Harrison, Patrick Norris, J. C. Kilpatrick, Joseph B. Earle, T. W. Farrar, Thomas Stribling, John Green, Josia D. Gaillard and Joseph Von Shanklin.

In 1816, John Maxwell, B. F. Perry, William Hubbart, E. B. Benson, George Reese, Sr., George W. Liddell, J. B. Perry, John Martin, T. Farrar, W. R. Davis, William Gaston, Joseph Reed, Elam Sharpe, D. Sloan, Jr., Samuel Warren, Leonard Simpson, Major Lewis, Samuel Taylor.

In 1817, William Steele, James Lawrence, Francis Burt, John Hunter, W. S. Adair, William Taylor, William Anderson, Joseph Mitchell, Thomas Lorton, Rev. James Hillhouse, Benjamin Dickson, Richard Lewis, J. T. Whitfield, J. B. Hammond, John Holbert, Robert Lemon.

In 1818, John Hall, David Cherry, John Gaillard, Charles Story, Samuel Gassaway, R. A. Maxwell, J. P. Lewis, F. W. Symmes, Geo. Reese, Jr., Joseph Whitner, James Faris, William Oliver, James O. Lewis, Thomas Sloan, Henry McCravy, David K. Hamilton.

These names with the Constitution and By-Laws of the organization, together with the letters and papers read before the Society at its various meetings, may be found in a pamphlet printed at the Telescope Press, Columbia, in 1820, several copies of which are extant in the community.

The valedictory address of the first President, Thomas Pinckney, Jr., closes with this sentence: "I hope, and persuade myself, that the views of the Society will encourage individual attempts to introduce grass fields as a regular rotation, and the last words of your first President are, 'Gentlemen, make hay.' "

Our leading agriculturists of to-day, backed up by our members of Congress and the Department of Agriculture at Washington, are earnestly advising the same wise course,

and the grass gardens of the South Carolina Experiment Station are within three miles of the hall built by the Pendleton Farmers' Society, the first Society of the kind organized in our State, the second within the limits of our United States.

In an old book (Mill's Statistics), whose press date is 1826, the reader finds this paragraph:

“Commerce and Manufactures.—Charleston and Hamburg are the two principal markets of this District. But little progress has been made in manufactures, except in the domestic way. Every family manufactures cotton cloth for their own use, which gives employment, during wet weather, to idle hands. There is one cotton factory, owned by Mr. Garrison, in the District, which manufactures for sale on a small scale. A rifle gun factory is established on Chatuga Creek.”

Of this “one cotton factory, owned by Mr. Garrison,” we have not been able to learn anything more from either record or tradition. In the 30's of the last century Pendleton factory was built by Messrs. Sloan, Benson and Sloan, and was operated by them until 1865, making “block yarns,” which were used in the old hand looms of ante-bellum days to make homespun and as a basis for jeans. The first machinery for the mill was made in Patterson, N. J., and was hauled on wagons from Hamburg, South Carolina. The factory is still in operation, owned by Col. A. J. Sitton, and produces carpet yarns.

It is interesting to note that the B. F. Sloan who built the Pendleton factory, the pioneer of the many mills now in the territory of Old Pendleton District, was the father of Dr. P. H. E. Sloan, now Secretary and Treasurer of the Clemson Agricultural, Mechanical and Textile College, which office he has filled since the organization of that institution.

It fits well the place and the hour to commend most cordially the course of Hon. D. K. Norris, a battle-scarred

veteran of the War of Secession, a life Trustee of Clemson College, and the President of two cotton mills, in calling the Post Office at one mill Cateechee and in naming the new mill, now building, Issaqueena—different forms of the name of the Indian maiden, who, well known tradition teaches, ran from Keowee to Cambridge to warn her lover and his pale face friends of an intended hostile incursion of the Cherokees.

“Yes, give me the land that hath legends and lays  
That tell of the memories of long-vanished days;  
Yes, give me a land that hath story and song,  
Enshrining the strife of the right with the wrong.”

A friend furnishes us the following lists of the names of Confederate soldiers buried in the church-yards of the town of Pendleton:

“Baptist Church—Robert Maxwell, Edward Maxwell, Priestly Maxwell, John Maxwell, Jr., Frank Maxwell, Dr. James Sloan, J. D. Smith, B. F. Gantt, James Duke, Richard Wilson, David Keisler.

“Episcopal Church—Gen. Barnard E. Bee, Gen. Clement Stephens, Henry Stephens, J. C. Clemson, Alex. Warley, J. F. Calhoun, Lawrence Smith, Benj. Smith, Harry Miller, Earle Seaborn, Willie Seaborn, Sam'l Taylor, Dr. T. L. Cuthbert, J. W. Wilkinson, —— Stark, Major Jos. Adams.

“Methodist Church—Henry Knuff, John Frasier.

“Presbyterian Church—James Hunter.”

As a tribute to their memory, suffer your speaker, Daughters of the Confederacy, to read the inscription on the Confederate monument in the State House yard, Columbia, S. C. :

This Monument  
Perpetuates the Memory  
of those who,

True to the instincts of their birth,  
Faithful to the teachings of their Fathers,  
Constant in their love for the State,  
Died in the performance of their Duty.

Who  
Have glorified a fallen cause  
By the simple manhood of their lives  
And the heroism of Death,  
And who,  
In the dark hours of imprisonment,  
In the hopelessness of the hospital,  
In the short, sharp agony of the field,  
Found support and consolation  
In the belief  
That at home they would not be  
Forgotten.

Let the Stranger  
Who may in future times  
Read this Inscription  
Recognize that these were Men  
Whom Power could not corrupt,  
Whom Death could not terrify,  
Whom Defeat could not dishonor ;  
And let their Virtues plead  
For Just Judgment  
Of the cause in which they perished ;  
Let the South Carolinians  
Of another generation  
Remember  
That the State taught them  
How to live and how to die,  
And that from her broken fortunes  
She has preserved for her children  
The priceless treasure of their  
Memories,  
Teaching all who may claim  
The same Birthright  
That Truth, Courage and Patriotism  
Endure Forever.

These words might be read with profit at any and every Memorial Day celebration in South Carolina. At this place to read them seems most appropriate. Their gifted author's grave is in your Episcopal cemetery. They came from the pen of William H. Trescott, the most illustrious diplomat South Carolina has produced.

Every school boy knows that Barnard E. Bee gave Jackson at Manassas his immortal name of Stonewall, the name bestowed on the bloody field, displacing that given beside the baptismal font. Every Carolinian should know that Bee's ashes are in a Pendleton church-yard; that Maj. R. F. Simpson, a veteran of the war with the Seminoles, while a Congressman from the native State of both, appointed Bee a cadet at West Point, and every member of the Pendleton Chapter of the United Daughters of the Confederacy should delight to tell that when Bee fell from his horse, soon after pointing to Jackson and calling on his men to stand like a stone wall, shot to the death, his mind turned to his old home and his school-mates and he called out, "Where are the Pendleton boys? Let them take me off the field." Color Sergeant Robert Maxwell and Lieutenant Richard Lewis were two of those who did so.

Most appropriately to-day does a grand-daughter of Major Simpson, representing the Barnard E. Bee Camp of Confederate Veterans, at Aiken, S. C., place on Bee's monument a wreath of flowers presented by that Camp for such sacred purposes!

"War's richest spoils are the ashes of her brave." Rich in such sacred dust is the soil of Old Pendleton. Here sleep soldiers of the early wars with the Cherokees; of the war of the Revolution, David Sloan, Gen. Blassingame, Col. Warren, Zachariah Taliafero, Andrew Pickens, Sr.; of the war of 1812, Andrew Pickens, Jr.; of the Florida war, Major R. F. Simpson; of the war with Mexico, Lieut. E. T. Shubrick; of the war of Secession, whose names are regularly read on these memorial occasions; and a recently

erected stone in the Old Stone Church-yard guards the memory of James Sloan Goodman, of the regular army, who died one year ago in the distant Philippines, whose body his parents hope will soon be brought home and put to rest there in native soil. Of all of these, the known and the unknown, let us use the words of O'Hara, a Mexican war soldier from the South, a soldier of the Confederacy, words which, cast on metal tablets, are read by thousands of visitors in the Federal cemeteries of our country :

The muffled drum's sad roll has beat  
The soldiers' last tattoo;  
No more on Life's parade shall meet  
That brave and fallen few.  
On Fame's eternal camping-ground  
Their silent tents are spread,  
And glory guards, with solemn sound,  
The bivouac of the dead.

No rumor of the foe's advance  
Now swells upon the wind;  
No troubled thought at midnight haunts  
Of loved ones left behind;  
No vision of the warrior's strife  
The warrior's dream alarms;  
No braying horn nor screaming fife  
At dawn shall call to arms.

Their shivered swords are red with rust;  
Their plumed heads are bowed;  
Their haughty banner, trailed in dust,  
Is now their martial shroud.  
And plenteous funeral tears have washed  
The red stains from each brow,  
And the proud forms, by battle gashed,  
Are free from anguish now.

The neighing troops, the flashing blade,  
The bugle's stirring blast,  
The charge, the dreadful cannonade,  
The din and shout are past;  
Nor war's wild note, nor glory's peal,  
Shall thrill, with fierce delight,  
Those breasts that never more may feel  
The rapture of the fight.

Thus 'neath their parent turf they rest,  
Far from the gory field,  
Borne to a Spartan mother's breast  
On many a bloody shield;  
The sunshine of their native sky  
Smiles sadly on them here,  
And kindred eyes and hearts watch by  
The heroes' sepulchre.

Rest on, embalmed and sainted dead!  
Dear as the blood ye gave;  
No impious footsteps here shall tread  
The herbage of your grave;  
Nor shall your story be forgot  
While Fame her record keeps,  
Or Honor points the hallowed spot  
Where Valor proudly sleeps.

The marble minstrels' voiceless tone  
In deathless song shall tell,  
When many a vanished age hath flown,  
The story how ye fell;  
Nor wreck, nor change, nor winter's blight,  
Nor Time's remorseless doom,  
Shall dim one ray of glory's light  
That gilds your deathless tomb.  
—*Keowee Courier, Walhalla, S. C., July 1, 1903.*

LIST OF THE DEAD.  
IN THE OLD STONE CHURCH CEMETERY.

Alexander, A. N.	Casey
Alexander, Col. E.	Cherry, David
Alexander, Mrs. Elizabeth	Cherry, Mary S.
Anderson, Keziah Pickens	Cherry, David, infant son of G. R. and S. C. Cherry.
Anderson, Maria	
Benson, E. B.	Cherry, George R.
Benson, Esther	Cherry, J. C.
Benson, Wm. E.	Cherry, Samuel
Benson, infant son of John B. and Elizabeth A. Ben- son.	Cherry, Sidney S.
Bird, Mary M.	Cherry, Susan
Bishop, Jane	Cherry, Susan, daughter of Thomas and Mary Cherry.
Bishop, Dorcas	Cherry, Horatio Reese
Bishop, Nicholas and wife.	Cherry, Sarah Ann
Bishop, Jane	Cochran, John W.
Brackett, Richard Brandon	Cochran, infant son of New- ton Cochran.
Breazeale, Nettie McElroy	Cochran, Mary Cary
Breazeale, Sam'l M.	Crawford
Bruce, Lucy M.	Crawford
Bynum, Turner	Crawford
Caminard, Mr.	Crawford
Caminard, Mrs.	Daniel, Eliza Pratt
Caminard	Dendy, Leland
Caminard	Dendy, Lucia E.
Caminard	Dickson, Florence Scott
Caminard	Dickson, Nancy Y. Scott
Carruth, Mary	Dickson, Thomas
Cary, J.	Dickson, Henry F.
Cary, Julia Dillard	Dillard, Lizzie
Cary, Lucinda	Dillard—two infants.
Cary, N. G.	Dillard, J. B.
Casey	Doyle, Dr. O. M.

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Doyle, Mrs. Mary E. Ramsey.	Huger, Eliza
Dupre	Hunter, John G.
Elliott, Lawrence B.	Hunter, Ethelinda
Elliott, three of John Elliott's children.	Hunter, Mandana
Fitzgerald, Eli	Hunter, Mary
Fitzgerald, Margaret Adair	Hunter, Sarah
Frazier, John	Hunter, Thomas
Frazier, Eliza Young	Jones, Cornelia Whitner
Gantt, B. F.	Symmes
Gantt, Mrs. B. F.	Johnson, Richard
Gantt, Frank	Johnson, wife of Richard.
Garvin, James A.	Kay, Charlotte Miller
Goodman, A. S., wife of Wm. W.	Keels, Martha P. Maxwell
Goodman, Wm. W.	Kilpatrick, Col. F. W.
Grisham, Nancy, wife of Joseph G.	Klugh, infant
Hardin, Mary Payne	Langston, Emma McElroy, wife of P. B. Langston.
Harris, John	Lanier, Bird
Harris, Robert	Lanier, Elizabeth
Harris, Nathaniel	Lanier, Jane
Heineman, John	Lanier, Mary
Heineman, wife of John.	Lanier, Henie P.
Heineman, Mary	Lanier, Mary A., wife of H. A. Hinson.
Henry, Beverly Allen	Ledbetter, Abner
Henry, Ben Hill	Ledbetter, Mrs. Abner (Sarah Miller, daughter of Alexander and Susan Calhoun).
Henry, Mrs. Mary H., wife of Dr. B. A. Henry.	Lewis, Susan M., wife of Jesse P.
Henry, William Patrick	Lewis, Jesse P.
Henry, Miss	Lewis, Jesse A.
Henry, James	Lewis, David
Hopkins, G.	Lewis, Earle
Hubbard, Rebecca	Lewis, Robert
Hubbard, Margie	

Lewis, Carrie C., wife of J. J. Lewis. Miller, Crosby W.  
Lewis, Nancy F. Miller, John, Sr.  
Lewis, John Earle Miller, John, Jr.  
Lewis, Lindamira Miller, John 3d  
Lewis, Mary T., wife of J. Overton. Miller, Mrs. John, Sr.  
Lewis, J. Overton Miller, Mrs. John, Jr.  
Lewis, Richard Miller, John F.  
Lewis, Sarah Miller, Mrs. John F.  
Lewis, Emma Elford Miller, S. F. W.  
Lewis, William E. Miller, Sarah J., wife of  
Lewis, David S. Patrick J. Miller.  
Lewis, Andrew Felix Miller, Mrs. Crosby W.—  
Lewis, Susan Sloan 1st Ann Neel  
Lewis, Andrew Fielding Miller, Mrs. Crosby W.—  
Livingston, Col. J. W. 2d Eliza Hamilton  
Livingston, infant daughter Moore, Betsey Miller  
Lorton, John S. and wife. McAllester, Polly  
Lorton, Eliza Amanda McBryde, Fannie L.  
(mother of Col. F. W. McBryde, M. W.  
Kilpatrick.) McBryde, Rev. T. L.  
Martin, Wade H. McCleskey, Mrs. Mary  
Masters, Willie Claude McCrary, Edmund M.  
Maxwell, Lizzie McCrary, Mary  
Maxwell, Dr. John H. and McCrary, Albert  
Mary E. McCrary, Mary C. Harris  
Maxwell, John Baylis, infant McCrary, Sammie W., son  
son. of Edmund McCrary.  
Maxwell, infant McCrary, Willie A., son of  
Maxwell, Mary L. Edmund McCrary.  
Maxwell, Elizabeth H., wife McCrary, Phœbe Doyle  
of Capt. John. McElhenny, Rev. James  
Maxwell, Capt. John McElroy, Dr. James M.  
Maxwell, Baylis James McElroy, Martha Susan  
Meriwether, Anna Reese McElroy, J. S.  
McElroy, Sam'l R.  
McGufen, Andrew

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McHugh, infant daughter of Jas. H. and M. R. McHugh.	Pike, Floride
Ogier, Thomas	Price
Ogier, Peter Edward	Price
Patterson, John A.	Ramsey, Sarah Hartgrove
Patterson, Luther	Reid
Patterson, infant	Ramsey, Alexander, Sr. (1871)
Pickens, Andrew (infant son of A. C. Pickens.)	Ramsey, John
Pickens, T. J., son of Ezekiel Pickens.	Ramsey, Alexander, Sr. (1826)
Pickens, Gen'l Andrew	Ramsey, Isabella Baskins
Pickens, Mrs. Gen. Andrew	Reese, Caroline
Pickens, Gov. Andrew	Reese, George, Sr.
Pickens, Mrs. Gov. Andrew	Reese, Horatio R.
Pickens, Mrs. Andrew, wife of Andrew, son of Ezekiel.	Reese, Jane Almira
Pickens, Jeremiah M.	Reese, John Milton
Pickens, Junius	Reese, Horatio
Pickens, Ezekiel	Reese, Rev. Thomas, D. D.
Pickens, Mrs. Eliza, wife of Ezekiel.	Reese, Anna F.
Pickens, Andrew, son of T. J. Pickens.	Reese, Mary Elizabeth
Pickens, Mrs. T. J.	Reese, Osenappa, son of George and Mary Reese.
Phillips, Arch.	Reese, Ann
Phillips, Mrs. Arch.	Rembert, E. M.
Phillips, Josephine	Roberson
Pike, Daniel	Rochester, Elizabeth, wife of Jonathan W.
Pike, Mary A. Phelps	Rochester, Jonathan W.
Pike, Ellen S.	Rochester, Floride C.
Pike, J. P.	Rochester, Susan E., wife of W. G. Stephens.
Pike, Martha J. Fitzgerald	Rochester, J. L.
Pike, Warren	Rochester, W. D.
	Rochester, William
	Rochester, Mrs. William
	Rochester, Sally

Roland, Lizzie	Steele, Esther L.
Roland, Lizzie (daughter)	Steele, William
Ross, Rebecca Mary	Steele, Wm. Davis
Rusk, John R.	Steele, Nancy H., wife of Capt. A. S.
Rusk, Mrs. John R.	Stephens, A. C.
Russell, Mrs. Geo. (Miss Scott Dickson)	Stephens, G. B.
Sharpe, Ed. A.	Stephens, Hampton
Sharpe, John F.	Stephens
Sharpe, Elam	Stephens
Sharpe, Mrs. Elam	Stephens, Susan E. Roches- ter
Sharpe, Elizabeth	Stephens, Anna M.
Sharpe, Charlotte B.	Story, Charles
Sharpe, Jane Elizabeth	Story, Mary
Simpson, infant son of W. and E. A. Simpson.	Stewart, infant
Simpson, Raymond R.	Stewart, infant
Simpson, William	Swords, Harvey
Simpson, Mrs. William	Symmes, Anna and Sarah— twins.
Simpson	Symmes, Alex.
Simpson	Symmes, Rebecca
Sloan, Frank, infant son of B. F. and Ella S.	Symmes, Mrs. Sarah S., wife of
Sloan, Enoch Berry	Symmes, Dr. F. W.
Sloan, Essie M. Whitner	Symmes, F. W., Jr.
Sloan, Emma Caldwell	Taylor, Effie
Sloan, Wm. Henry	Taylor, Truman
Sloan, Rebecca Benson	Thurston, Wm. E.
Sloan, three infant sons of John T. and Eliza A. Sloan.	Walker, Matilda
Steele, Major Joseph L.	Walker, Wm., 3d son of W. and J. Walker
Steele, Capt. Aaron	Walker, Jane, consort of William.
Steele, Sarah Antoinette	Walker, William
Steele, Sarah Antoinette, in- fant daughter.	

Weyman, infant daughter of J. B. and E. M. Wey- man.	Whitten, Campbell
Whitner, Joseph	Whitten, Collin
Whitner, Mrs. Joseph	Whitten, infant
Whitner, Elizabeth	Whitten, infant
White, N. J., wife of A. F. White.	Whitten, Luther
White, G. Verner	Whitten, infant
White, Margaret B. Beatty, wife of G. V. White.	Wilson, Mr.
Whitten, Frank S.	Wilson, Martha Miller
Whitten, Nina	Wright
Whitten, Ursula Jane	Young, William
Whitten, John C.	Young, Mary
Whitten, Franklin G.	Young, Eliza, wife of J. J. Frazier.
Whitten, Henrietta	<i>Young, C. W.'s family—</i>
Whitten, Elmira Hubbard	Young, H. C.
Whitten, Mary	Young, Hattie A.
Whitten, Bird	Young, C. G.
Whitten, Mary	Zachary, baby of J. R. and J. R. Zachary.
	Zachary, Claude L.

*List of Confederate Dead.*

Alexander, A. N.	Lewis, Robt.
Cherry, J. C.	Livingston, Col. J. W.
Dickson, Henry F.	Miller, John F.
Doyle, Dr. O. M.	Miller, S. F. W.
Frazier, John	McCravy, Edmund M.
Gantt, B. F.	McElroy, J. S.
Goodman, W. W.	Rochester, W. D.
Harris, John A.	Sharpe, Ed.
Harris, Robt. A.	Sloan, Enoch Berry
Hopkins, Gaston	Stephens, A. C.
Kilpatrick, Col. F. W.	Swords, Harvey
Lewis, David S.	White, G. Verner
Lewis, Earle	Whitten, John C.

*Revolutionary Soldiers.*

Garvin, John\*

Rusk, John R.

Pickens, General Andrew

*Indian Creek War, 1815-1816.*

Jessie Payne Lewis

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\* This is probably James A. Garvin. I know of no John Garvin buried in this cemetery. (Editor.)











APR 75

N. MANCHESTER,  
INDIANA

